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Essays, Expositions, &c.

THE EARLY "FATHERS" ON BAPTISM.

1 Thes. v. 21.

(Continued from Page 148.)

We have already endeavoured to show that infant baptism was unknown in the church during the first two centuries. And to this agree the words of Baron Bunsen in his book on "Hippolitus"—"Pædobaptism, in the modern sense, meaning thereby the baptism of new-born babes, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church, not only down to the end of the second, but indeed to the middle of the third century." At any rate, even those who maintain that traces of infant baptism are discoverable towards the end of the second century, will surely admit that these traces become less and less distinct as we go back towards the apostolic age. Like shadows, they increase with the decline of day, but under a vertical sun, loose themselves in its meridian brightness. We have now to prove that this practice did not obtain universal prevalence even in the second bicentenary of the Christian era. Before proceeding to this, however, we take this opportunity of repudiating altogether the obligation which some would put upon us of pointing out the time when infant baptism was introduced. Thus, one says—"How comes it, I ask, and I ask it *emphatically*, that no Baptist has been able to discover and to point out the time when infant baptism was introduced?" The obligation is one which no intelligent Protestant can admit. Were we able to point out the very day and hour when the first infant was baptised, we would not admit the *obligation* to do so. This is just the obligation which Roman Catholics put upon Protestants, and which Archbishop Tillotson so emphatically repudiated. Observe his words. "Just thus the servants in the parable might have demonstrated that the *tares* were *wheat*, because they were sure none but good seed was sown at first, and no man could give any account of the punctual time *when* any tares were sown, or *by whom;* and if an enemy had come to do it, he must needs have met with great resistance and opposition, and therefore there could be no *tares* in the *field*, but that which they called *tares* was certainly *good wheat*."

We now go on to prove that infant baptism did not gain universal prevalence in the third and fourth centuries. We are told that Origen, who flourished about A.D. 230, says—"The church hath received the tradition from the apostles to give baptism to infants." Suppose Origen did say so, his assertion to this effect can in no sense be called *testimony*. For Origen did not write till after the last surviving apostle had been more than a hundred years in his grave, and could no more testify to what took place in the apostolic age, than we in the time of Victoria can bear witness to what took place in the reign of Queen Anne. Is it said, "But the testimony is valuable as showing us what the practice was in Origen's day"? True, if the words are Origen's. But we do not believe they are. They are not to be found in any of the Greek works of Origen extant, and not in any translation but that made by Rufinus, who is not generally considered trustworthy. But suppose the words to be Origen's, and that infant baptism had come to be recognised in his day as an apostolic tradition, the fact, as Dr. Neander justly argues, "that it first became recognised as an apostolic tradition in the commencement of the third century is evidence rather *against* than *for* the admission of its apostolic origin, especially since in the spirit of the age in which Christianity appeared there were many elements which must have been favourable to the introduction of it." But whatever we may infer from this passage, we cannot (taking Origen's works as a whole) infer that infant baptism was in his day *universally* recognised. In another passage, which indeed, like the former, is not to be found in the Greek, but which appears in more than one Latin translation, Origen is made to say that "infants were baptised for the remission of sins." In introducing this passage he says—"I will here mention a thing which *causes frequent enquiries among the brethren*." Now, we ask, does an old established practice, and one which everybody admits to be an apostolic tradition, "cause frequent enquiries among the brethren"? Is not this just one of the usual concomitants of *innovation!* Did not the novelties of the Tractarians "cause frequent enquiries among the brethren"? If the passage is spurious, it affords us no proof of infant baptism; and if it is genuine, it seems both to point out the origin of the practice, and stamp it as an innovation.

We next come in the order of time to what is alleged by Cyprian, bishop of Carthage, namely—that Fides, a country minister, wrote him a letter in 257 to ascertain "how soon after birth children might be baptised," and that sixty-six neighbouring ministers, being called together to decide the question, adjudged that an infant might be baptised as soon as born. But what does this prove?—that the practice had come down from the apostles? To us it seems to prove the *very reverse*. For why, if from the days of John the Baptist until then, infant baptism had been uninterruptedly practised, why, in the year of grace 257, was it necessary to call together a council to determine how soon after birth baptism might be administered? Why was not that question settled two centuries earlier? or why did it need settling at all? For surely a divine ordinance is not thus left indefinite at the time of its institution, and for 200 years after. If infant baptism is a divine ordinance, it must have been practised in hundreds of cases in a very few days after the day of Pentecost, and out of these was there not one case of a new-born babe? and ought not that case to have established the custom two centuries before the age of Cyprian? Do we not here also trace the marks of innovation? Suppose the practice had crept in by slow degrees, first by an extension of the ordinance to those who were just able to ask for it (the thing which some longed for in Tertullian's day), then, when it began to be supposed necessary to salvation (as it soon did) to those infants whose lives were in danger, it is easy to see how the question might come in the course of fifty or sixty years to be discussed, "how soon after birth might infants be baptised?" but how is it conceivable that this question should be agitated 160 years after the death of the last surviving apostle, on the supposition that infant baptism had been practised from the beginning?

That the practice had not yet become universal, the oration of Gregory Nuzianzen, who wrote a hundred years after, furnishes satisfactory proof.

"Some may say (says he), suppose this to hold in the case of those who can desire baptism, what say you to those who are as yet infants, and are not in a capacity to be sensible either of the grace or of the miss of it? Shall we baptise them too? Yes, by all means, if any danger make it requisite. For it is better that they be sanctified without their own sense of it, than that they should die unsealed and uninitiated. . . . As for others, I give my opinion that they should stay three years, or thereabouts, when they are capable of hearing and answering some of the holy words, and though they do not perfectly understand them, yet they *form* them, and that you sanctify them in soul and body with the great sacrament of initiation. For though they are not liable to give an account of their life before their reason be come to maturity (they having this advantage by their age, that they are not forced to account for the faults they have committed in ignorance), yet by reason of those sudden and unexpected assaults of danger that are by no endeavours to be prevented, it is by all means advisable that they be secured by the laver." When writing these words, Gregory seems to have been struggling between a sense of the necessity of a personal profession in order to baptism, and a conviction of the necessity of baptism in order to salvation. Hence this timid attempt to justify the baptism of mere infants in those exceptional cases where "danger should make it requisite." This fancied danger seems to us to be the fruitful source of the practice in all ages.

Fifteen hundred years ago, we have Gregory strongly advising the baptism of infants in case "danger should make it requisite," and in this present year (if newspaper reports are correct) we have an utterance from the Court of Queen's Bench to the effect that to refuse baptism to infants would be to "risk a calamity." If there be any such "risk," how is it to be accounted for, that not the most distant allusion to it can be found in the New Testament?

Evidence might easily be adduced to show that infant baptism had by no means become universal even at the close of the fourth century. For example, Basil, about the end of this century, says—"Faith must precede and go before baptism." Again, "None are to be baptised but the catechumens, and those who are duly instructed in the faith." Again, "Faith and baptism are two means of salvation nearly allied and *inseparable*, for faith is perfected by baptism, and baptism is founded on faith." There is reason to believe that "part of Basil's auditory at this time were such as had been from their childhood instructed in the Christian religion, and consequently born of Christian parents, and yet *not baptised*."

What, then, seems to be the sum of patristic testimony respecting infant baptism?

1st. That the writers of the first two centuries maintain an unbroken silence upon the subject.

2nd. That when we find traces of it in the third century, we find in connection with them unmistakeable marks of innovation.

3rd. That at the end of the fourth century it had not obtained universal prevalence, and that when observed, it was resorted to, rather as an expedient to facilitate an entrance into a better world, than in professed obedience to the Divine will.

Does it appear marvellous that infant baptism should have obtained some footing in the third century? If so, what will be thought of the fact, that infant communion was practised in the same century? Cyprian, who called a council to decide whether infants might be baptised as soon as born—the same Cyprian—mentions the case of an infant of Christian parents that had somehow been taken to an idolatrous feast, and there caused to eat bread dipped in wine, and who, being afterwards brought to the communion, kept her mouth closed against the sacramental cup, and when the deacon poured some wine by force into her mouth, she immediately cast it out again. However highly coloured we may suppose this narrative to be, if there is the slightest substratum of truth in it, it is enough to prove the existence of infant communion in the middle of the third century.

Bingham says—"The practice of infant communion is frequently mentioned in Cyprian, Austin, Innocentius, and Gennadius, writers from the third to the fifth century."

Soame, in his "Anglo-Saxon Christianity," says—"There is no doubt that such an opinion prevailed in the west in the ninth century: the Eucharist was then ordinarily given immediately after baptism, and priests were enjoined to have it always in readiness, lest infants should die without the *viaticum*." Again, "None of them" (the Anglo-Saxons) "were allowed to depart after their mystical ablution in the water of regeneration (infants at the breasts, as many of them were) until they had tasted Eucharistic bread and wine."

Innocent I., bishop of Rome, writing about A.D. 417, in a synodical epistle to the fathers of the Milvetian Council, says—"That which your brotherhood says that the Pelagians teach—that infants may, without the grace of baptism, have eternal life, is very absurd, since, 'Except they eat the flesh and drink the blood of the Son of Man they have no life in them.'" His meaning is, "they cannot have eternal life without the communion, and *that* they cannot have till they are baptised, and therefore their baptism is necessary to their salvation."

The following extract from the "Biographia Ecclesiastica" will set this in a clear light:—"That infant communion was not only practised in St. Austin's time, but also deemed necessary to the salvation of infants as well as baptism, is manifest by what he tells us in his first book concerning the *demerit and remission of sins*, where, having brought many testimonies from Scripture and tradition to prove the necessity of both sacraments to salvation, he concludes as follows—'Seeing, therefore, that no man can hope for eternal life and happiness without baptism and the body and blood of Christ (by which he understands the Eucharist), as has been proved by so many divine testimonies, in vain is it promised to infants without partaking of them.' And in the twentieth chapter of the same book he thus expresses himself—'Let us, I say, hearken unto the Lord, who speaks not now concerning the sacrament of the holy laver, but concerning that of the holy table, to which none can rightly approach till he is baptised.' And then, repeating the words of our Saviour, 'Except ye eat my flesh and drink my blood, you shall have no life in you,' he adds, 'What can we desire more? What reply can any of you make to this, unless he will obstinately set himself against the most clear evidence of truth? Dare any one say that this expression belongs not to infants, and that they may have life in themselves, without partaking of Christ's body and blood?' Furthermore, he elsewhere, writing against the Pelagians, says, 'if they will yield to the authority of the apostle, or rather to that of the Lord and Master of the apostles, who says that none shall have life in themselves unless they eat the flesh and drink the blood of the Son of Man, which they cannot unless they are baptised, they must at last acknowledge that infants without baptism cannot have eternal life.'"

The argument from the fathers is as good for infant communion as for infant baptism. Indeed, we know of *no* ground on which the one can be defended and the other renounced. We are often asked to distinguish between quoting the fathers as *witnesses in matters of fact*, and as *authorities in matters of doctrine*. We beg to suggest one distinction more, namely—between testimony as to *matters of fact*, and testimony as to *matters of hearsay*. The fathers, like all other witnesses, can testify to nothing as a *matter of fact*, except what took place under their own eye. To tell us that a certain father was *born* about the time St. John *died*, is just in effect to tell us that all *that father* says about apostolic usages is worthless as *testimony to facts*. For it is evident that nothing could be said from his own personal observation, and therefore it is not properly *testimony*, but only *hearsay*.

And to plead for certain practices on the ground that they existed from the

What agonies filled the heart of the mother of Christ as she stood near the cross, and saw the sufferings of her innocent son; but it was that which gave the bread of heaven to a multitude which no man can number.

I sometimes stand over the coffin of the beautiful child at the funeral. I can say but little that really comforts the mother. It seems as if the calamity would crush her. But I feel sure its results will be that she will more deeply appreciate her remaining children, and will try more prayerfully to lead them to Christ. Thus it will be seen hereafter that it was sent to her family for a blessing.

The poor blind boy that I met the other day, so pale and gentle, so patient and resigned, that everybody pities and loves him—perhaps it will be found hereafter, and most probably will—that it was the greatest blessing of his life.

The little crippled boy that I meet so often on his crutches, and who will most likely never see a well day in his life!—it seems a great calamity now—it cuts him off from the hopes of earth; but God is giving hopes of something so much better, that he will hereafter think of it as a great mercy.

Thus the dark thunder cloud, instead of killing us with its bolts, is dissolved into the sweet shower that revives and cheers everything. Thus the storm makes the air clearer and sweeter. Poor things! do not the angels look at us, when we are afraid, when we tremble and feel sure that "all these are against us," as I do at Billy trembling at the very load of hay on its way to his manger—whilst our heavenly Father is only sending us the greatest mercies wrapped around with these terrors.—*John Todd, D.D.*

JESUS SAVES THE LOST.

"How am I to be saved, mother?" said a little boy.

"By taking God at his word, and believing what he has said concerning his Son."

"But have I nothing to *do?*" said the boy. "I thought I must do something; for I was once told that I must be good, or else God would have nothing to do with me."

"My child, Jesus has done what was needed; and you are saved by knowing that all is done."

"But I am not good," said the boy. "Will God have anything to do with me unless I am good?"

"My boy, Jesus Christ came into the world to save *sinners;* he receives the *bad*, not the *good;* else none would be saved. It is your badness, not your goodness, that you are to bring to Him."

"Well, that is good news," said the little fellow. "Oh, how cruel to tell me that God would have nothing to do with me unless I was good."

"Yes, it was. You can't be good till you have come and given your badness to Jesus."

Poetry.

THE PROTESTANT DISSENTERS' DECLARATION.

BY G. WEBB, EYNSFORD, KENT.

We want no rates, or tax, or tithe,
  Religion to uphold;
We want no bishop, priest, or dean,
  To circumscribe our fold:
Our volunteers supply our needs,
  Without a threat of pain;
With these we've knocked the trammels off,
  And so we will again.

Our mainspring of religion is,
  Truth wrought into the heart;
Ye Churchmen, do whate'er you please,
  We will not with it part:
Impose your rates, by magistrates,
  Our duty's clear and plain;
We've done without these things hereto,
  And so we will again.

We yield to none in earnest love
  To make the gospel known;
We will not yield to mother Church,
  Her sovereign sway to own:
We've volunteered to do our best,
  We'll keep our hands from stain;
We've preached without your tithes or rates,
  And so we will again.

Our people willingly subscribe
  For what they think is right;
And if they did not pay without,
  We'd not proceed to might:
The Truth into their heart has gone,
  Like copious showers of rain;
It's proved without the force of law,
  And so it will again.

If your religion does not draw,
  Nor move the people's heart;
If christening does not save the soul,
  Then with its dogmas part:
If still you to these dogmas cling,
  These fancies of the brain—
We tell you, what we've done before,
  We mean to do again.

We do not mean to pay your rates;
  And you, if you were wise,
Would imitate our nobler plan,
  And find out other ties
To bind the people to your church,
  Than levy and distrain;
We have withstood coercion long,
  And so we will again.

But if our voice you do not heed,
  And still appeal to power,
The impost we will still resist
  Until you tire or cower:
The more coercion you have used,
  Is now becoming plain,
Has cooled affection for your church,
  And so it will again.

A poor religion that must be,
  Appealing to the sword,—
To judges, magistrates, police,—
  Instead of to God's Word:
True, manly volunteers we'll be;
  True thoughts the heart shall gain;
We've virtues won by these before,
  And so we will again.

Stand up, Dissenters, everywhere—
  Your liberty proclaim;
Protest against a church of power,
  And make them feel the shame
Of selling up a poor man's goods—
  This is a foul stain:
We've done without such things hereto,
  And so we will again.

Correspondence.

To the Editors of the Primitive Church Magazine.

Gentlemen,—Will you, or some of your readers, have the kindness to give a brief reply to the following query:—

"Is it lawful for baptised believers, when destitute of a pastor, to break bread amongst themselves, without calling in the assistance of the pastor of a neighbouring church?"

By a brief reply to this enquiry in an early number of your excellent periodical, you will oblige yours,

An Enquirer.

JEWISH PROSELYTE BAPTISM.

To the Editors of the Primitive Church Magazine.

Dear Sirs,—According to Archdeacon Travis, "the *best* testimony *possible* is the *acknowledgment* of an *adversary*;" and of this maxim, whether strictly true, or not, Infant Baptists have made ample use in relation to a most uncalled for concession made to them on the subject of Jewish Proselyte Baptism, by no less a personage than the Hon. and Rev. Baptist W. Noel. From want of a thorough investigation of the subject, this much respected gentleman and minister has supposed that the baptism of proselytes to Judaism (of which it need not be denied that *when* it took place, it was accompanied by that of their infant children) was practised before and during the time of our Lord on earth, and has accordingly, and perhaps without taking counsel of such as were Baptists before him, and had more *thoroughly* examined the subject, publicly conceded the point. This is the more to be regretted from the fact that the argument derived from the supposed existence of the practice of baptising proselytes to Judaism, during the time of our Lord on earth, is by many Infant Baptists considered to be the *best* of the rather numerous list to which their party, in general, are in the habit of resorting. The argument plainly stated is as follows:—The practice of baptising proselytes to Judaism existed during the time of our Lord on earth;—Our Lord did not *express disapproval* of it;—Therefore, we may *presume* that He *approved* of it;—But when *proselytes* to Judaism were baptised, their *infant* children bere baptised with them;—Therefore, we may presume that our Lord *approved* of the *baptism* of *infants*. Now it may be all very well for Mr. Noel, or any other Baptist who may agree with him in fancying that in the *time* of our *Lord on earth*, the Jews were in the habit of baptising proselytes to Judaism—it may be all very well for any Baptist who may have fallen into that mistake, to contend that though our Lord did not *specifically* condemn the practice of baptising proselytes to Judaism, and with them, their infant children, such condemnation was *intentionally included* in his general condemnation (see Matt. xv. 3, 6, 9; Mark vii. 7, 8, 9, 13) of the mere traditions and commandments of *men*, of which Jewish Proselyte Baptism, not having been the subject of *Divine command*, was one. But, unfortunately, the *intentional condemnation* of Jewish Proselyte Baptism is just the very point which an Infant Baptist bringing forward the above argument, would most particularly *deny*.

The position, then, in which Mr. Noel has placed the controversy between Baptists and Infant Baptists is this—He has put into the hands of the latter, or has enabled them to use with greater power, a weapon which he, as a Baptist, may, or may *not*, be able so effectually to parry, as to render perfectly harmless to the cause of truth. Now was there any occasion for such chivalric disinterestedness? I think *not*, for the following reasons:—

There is an *express Divine law* relating to the admission of proselytes to Judaism (see Ex. xii. 48, 49), but not a word is said therein about *baptism*, the *only* ceremony required being that of *circumcision*. In the case of an Israelite marrying a captive woman, *particular rites* were *enjoined*, but *nothing* is said about the woman being *baptised*.

Philo, who lived in the first century, speaks of proselytes as *admitted by Moses*, but says *not* a *word* about their being *baptised*.

Josephus, who lived a little later, speaks of proselytes to Judaism being *circumcised*, but does not mention their being baptised. He particularly mentions Izates, one of such proselytes, and speaks of his anxiety to become a *perfect* Jew, and of his being *circumcised*, but says *not* a *word* about his being *baptised*.

In the Apocryphal books, supposed to have been written between the Old and New Testaments, *not* a *word* is said about the *baptism* of proselytes to Judaism. Even when it is said in Judith, that Achior, the Ammonite, seeing all that the God of Israel did, strongly believed in God, and *circumcised* the flesh of his foreskin, and was added to the house of Israel unto this day, it is not said that he was *baptised*.

None of the Targums or Rabbinical books written a little before or after the apostolic age, though *full* of the *most minute* observances enjoined on proselytes, mention proselyte *baptism*. Nor is it mentioned in the books of Bahir and Zophar, said by the Jews to have been written about the same time. No mention of it is made in the "Mishna," which is a collection of all the traditions among the Jews, handed down from age to age, put together in a book, about the end of the second century, or beginning of the third.

Barnabas, who was a Jew, and is supposed by some to have been Paul's companion of that name, wrote an epistle which is still extant, in which he treats chiefly of Jewish rites, but he does *not mention* proselyte *baptism*.

Justin Martyr, too, who lived in the first and second centuries, while mentioning the legal washings, and *other rites* of the Jews, is utterly silent as to the *baptism* of proselytes.

The fact, indeed, is, that the earliest mention of Jewish Proselyte Baptism, is in the *Gemara* of the Jerusalem Talmud, compiled in the fourth or fifth century. So that when it is borne in mind that infant baptism is admitted by *Baptists* to have been introduced into the *Christian* church long before this, and when it is remembered, also, that infant *communion*—which not even Infant Baptists believe to have been practised with the sanction of the apostles, or even in their time—

was *also* in vogue long before this, it will be seen that the earliest mention that can be found of Jewish Proselyte Baptism, while it gives no advantage to the Pædobaptist side of the controversy, neither does it afford the *slightest warrant* for the above-mentioned concession by Mr. Noel. Is it, then, too much to expect that this gentleman will, for the sake of truth, revoke the said concession as publicly as he has made it, or else, indeed, should *this* be in his power, make known some earlier mention discovered by him than other writers have met with, of the custom of *baptising proselytes to Judaism?*

I remain, dear Sirs,
Yours respectfully,
Brighton, I. N. B.
14th June, 1864.

Reviews.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History. Edited by William Smith, LL.D. In three volumes. With Appendices. London: John Murray, Albemarle-street; Walton and Maberly, Upper Gower-street.

The publishers of this work have not shown us the courtesy of sending us a copy for review, in which, of course, they have made a great mistake. But a few weeks back the heart of this reviewer was made glad by receiving a parcel, which proved to be a most beautiful copy of the entire work, elaborately bound, with a note from a dear friend enclosed, requesting the reviewer's acceptance of the gift as an expression of esteem, &c., &c. We mention this, to us very interesting, circumstance, in the hope that many of our wealthy deacons and members may be stirred up to emulate the kindness of this generous soul. Baptist ministers, as a rule, have small salaries and large families, and consequently have but little money to spare for the purchase of new and valuable books. We do not know any work of modern times that would be a more important or useful addition to the library of a pastor. We trust that many will take this hint.

So far as we have had the opportunity of consulting the work, we have found it to be most thoroughly evangelical, learned, and trustworthy. The first Biblical and oriental scholars of England and the world have aided in the production of the various articles. The contributors have been most impartially selected. Three or four of them are either English or American Baptists. The work is a decided improvement on all its predecessors. Kitto superseded our old friend Calmet, and now Smith has excelled Kitto. "It is a dictionary of the Bible, and not of theology. It is intended to elucidate the antiquities, biography, geography, and natural history of the Old Testament, New Testament, and Apochrypha; but not to explain systems of theology, or discuss points of controversial divinity." In short, it gives "a full account of the Book, both as a whole and in its separate parts." As an evidence of the candid style of the contributors we quote the following sentences from an elaborate article on "Baptism," furnished by Rev. Edw. Harold Browne, B.D., Norrisian Professor of Divinity, Cambridge, and Canon of Exeter, and now Bishop of Ely:—"The language of the New Testament and of the primitive fathers sufficiently points to *immersion* as the common mode of baptism. Moreover, the ancient church, which mostly adopted *immersion*, was satisfied with affusion in cases of clinical baptism—the baptism of the sick and dying." All real scholars among our Pædobaptist brethren now admit *this much* without hesitation; it is only the lesser fry, of the order of Mr. Thorn, who have the audacity to write tracts entitled, "Dipping not Baptising!!!" We, however, utterly dissent from Mr. Browne in his opinion that proselyte baptism had really prevailed from the period of the Captivity. Dr. Gill long ago settled that question, and proved that Jewish Proselyte Baptism was unknown "in any writings or records before the times of John the Baptist, Christ, and his apostles; or in any age after them, *for the first three or four hundred years.*"—(Body Divinity, vol 3, p. 491.)

We rejoice most heartily in the production of such works as Dr. Smith's. They furnish an admirable antidote to the sceptical tendencies of the age, and present our ministers with invaluable materials for expounding and elucidating the oracles of heaven.

Esau the Non-Elect. A Sermon. By the Rev. CHARLES WILLIAMS, of Accrington. E. Bowker, 2, Piccadilly, Accrington.

THIS is about the strangest production we ever read. It is the work of a brother Baptist minister, and this constitutes one element in its singularity. How any one who calls himself a Particular Baptist could have indited such a production, we cannot tell. The whole sermon is an attempt to whitewash poor "*profane* Esau," and to "*number him with the saints*"! (P. 10.) The doctrine of the sermon is, that many will be saved besides the elect, and Esau, The Profane, (βέβηλος impious) is selected, most unfortunately, as an illustration of Mr. Williams's theory. A more rash, crude, effusion we never read. There is no denying Mr. Williams's courage or honesty of purpose, but if this be a sample of his judiciousness as an expounder of the lively oracles, we can have no admiration for him in that respect. Verily we live in perplexing times! Our brethren must not forget that, though the terms "PARTICULAR BAPTISTS" have been ruled by the Court of Chancery *not* to include the question of Communion, they *have* been affirmed to describe persons holding Calvinistic doctrine. On Mr. Williams's sermon we decline to waste powder and ball.

Intelligence.

SAXONY.

MY BELOVED BROTHER WOOLLACOTT,—Several weeks having gone since my last letter, you will now expect to hear again of our proceedings. Praise be to our common Lord, who graciously has helped us hitherto, and granted perfect health and strength. In giving you an account of my engagements during the last two months, I shall, as briefly as possible, speak,

1. Of my *journeys*. At the close of March, I made a tour to Kötzschan, one of our chief stations, where on Easter Sunday a special and well-attended conference took place. On the Saturday evening the brethren arrived from near and far. The joy of seeing each other was great, and the blessed intercourse kept us up till late at night. On Sabbath morning Brother Werner, my co-pastor in the church in the provinces, preached his farewell sermon, since he intended in the course of a few weeks to emigrate to America, whither the most of his children had gone before him. It was on the 4th of May he left us. May Jehovah guide him, and be his "shield and his exceeding great reward." During the afternoon a church meeting took place, in which several affairs were ordered, and a new convert received. Amongst other matters, Br. W. resigned his office, which was unanimously transferred to me, having served this church hitherto as co-pastor. In the evening I preached to a crowded audience the blood of Jesus Christ, the Son of God, which cleanseth us from all sin. After this we celebrated the Lord's death, and enjoyed his gracious presence. In the love-feast which followed, I read one of my lectures; and again till late at night we were engaged with prayer, singing, and mutual intercourse, which melted us again into "one heart and one soul."

Soon after this I made another tour in the neighbourhood of Merseburg. In Zöschen, for instance, I had a large and attentive audience whilst preaching the gospel of the grace of God in a dancing-hall. In another place, called Spergan, I was requested to preach twice. At the first time it was in the open air, when about two thousand hearers were present. My platform was a table, and my subject Jesus Christ as a personal and all-sufficient Saviour. In the evening, preaching in the ball-room, I spoke on "Sin and Redemption," the two themes around which the gospel turns itself as around two poles. The day after, preaching in H., explained the doctrine of "effectual calling," as in the case of Zaccheus. The Sunday following, I spoke in the forenoon on the unsearchable riches and the extreme poverty of Jesus, both of which are for the good of his people. (2 Cor. viii. 9.) In the afternoon my text was, "What is your life?" (James iv. 14). This day being the birthday of a little daughter with which the Lord has blessed us, the following were the points I explained:—Our life is, 1st, a gift of God; 2nd, a short (swift) time; 3rd, an uncertain time; 4th, a void time (a vapour); 5th, an important time; 6th, a pilgrimage; 7th, a dream, etc.

Amongst others, I also made a journey into the duchy of Saxony—Altenburg; in the capital of it, where a few weeks before I baptised the first convert, I now held the first public meeting in his house. It seems that there we shall enjoy somewhat more liberty than in the kingdom of Saxony. A new convert there applied for baptism, but because of some circumstances it was deferred to a next visit. Several of my books have caused here some sensation and enquiry after the truth. May the Lord graciously pour out his Holy Spirit, and send us an awakening there.

2. *The regular services* of the church in Halle I have been enabled to conduct without interruption. The same have been pretty well attended and proved seasons of refreshing to us. Several souls of the congregation are standing very near to us. What we want and groan for is—an outpouring of the Holy Spirit.

3. *The Sunday-school*, I regularly hold, has been well attended. Many children take a delight in it, and continue their little collections for the Foreign Mission. At this time we are going through the ten commandments. May they prove to the little ones a schoolmaster to bring them to Christ, that they might be justified by him. The state-churches here, which never knew anything about Sunday-schools, have now imitated our example and constituted a Sabbath-school too; though it be to some degree in opposition to us, still we rejoice at it—if but Jesus Christ is preached, we ever will rejoice. They even use in their school a little book which I wrote some time ago for the use of Sunday-schools.

4. My *pastoral engagements* have taken my time to a considerable degree. Since the departure of Mr. W., there are two churches I have to care for, the one in the kingdom (Oederan), and the other in the provinces of Saxony (Halle). I need not specify to you and your esteemed committee the labours which a pastor of two churches has in exhorting, paying visits, writing letters, etc. Since, however, the members of the churches are scattered so far abroad, I cannot do as much for them as I desire, and therefore I daily commit the churches again to the great Head, Jesus Christ; and I can say that, through his care and blessing, they are both doing well. Continually I supply them with Bibles, Testaments, tracts, and other Christian literature, for sale and distribution, that they may continue to do some good. In Magdeburg, for instance, we received two young disciples by baptism during the last time.

5. *Literary labours.* Through the grace of our Lord, and the assistance of his Holy Spirit, I have been enabled to write several things, chiefly tracts for general distribution, which by Br. Oncken, in Hamburg, and his Tract Society there, are published. Br. Braun, the secretary of the society, wrote on the 13th of this month:—"Your last three tracts have been joyfully adopted by the committee, and are already under the press. Receive our heartiest thanks for them." They are each of them spread in many thousand copies through the whole of Germany, and even across its frontiers. During the last time I wrote

the following tracts:—1. "Remember the Sabbath-day, to keep it holy! Twelve Facts as Examples of the Blessing of Sabbath-Keeping, and the Curse of Sabbath-Breaking." 2. "Where wilt thou have to Spend thy Eternity?" 3. "Great Deeds of Little Children." 4. "Johannes Reynolds; or, the Blessing of the Sabbath-School" (translated from the English).

May Jehovah now grant his blessing to these humble efforts, that souls precious and immortal may be saved, and graciously grant us future grace and strength to help in the ingathering of his elect, and the building of his spiritual temple. Will you kindly remember us in your prayers, and assist us in our petitions for the coming of Christ's kingdom in Saxony, where still so many thousands know not God?

With my warmest love to you and all our beloved English brethren, and my best respects to your worthy committee, I desire ever to remain

Your fellow labourer in the Lord,
MORITZ GEISSLER.

Halle, 31st May, 1864.

APPEAL

TO THE FRIENDS OF JESUS, *Especially of the Baptist Denomination*, IN BRITAIN, ETC.

CHRISTIAN BRETHREN, — We, the Baptists in Shetland, have long wished to have a place of worship in Lerwick —our capital—we could call our own, and for several years we have been trying to gather funds into the bank there in order to build something of the kind; but, until very lately, could not get hold of a convenient site. A few months ago, however, some property in the town was sold by public auction, and, guided by the advertisement, I went to town and attended the sale. The property was set up in one lot at £300. Several bade until it reached £410; from that stage all were silent but myself and another individual, and when I tell you that my only antagonist from that stage was no less a dignitary than a Roman Catholic priest—and, so far as I know, the first of his order I had seen—you will perhaps wonder that I was not so abashed as to give up the contest. Instead, I am thankful to say, my courage and my determination, if at all possible, to "have the last word with him," rose higher every time he opened his mouth, and there we were, side by side, and bode for bode—£5 a bode—until the property was knocked down to me at £475. Still I consider the property an excellent bargain, whichever way we view it. A better situation could not be desired,—high, dry, airy, sheltered, and yet agreeably accessible, either by foot or carriage.

The property consists of the Parochial Schoolhouse of Lerwick, with a garden attached on the one end, and an enclosed court on the other, measuring in all "465 square yards, exclusive of the site of the house." The house is a substantial building, about forty years old—now too small, for which cause it is sold—45 feet long by 16 feet broad inside, and two stories high. The lower flat consists of the schoolroom, 30 feet long by 16 feet broad, and nearly 10 feet high, and a kitchen opposite, 15 feet long. The upper flat consists of three rooms, connected with the kitchen below, already mentioned, to which four places there is a door upon the back of the house, with a stair going to the upper flat. The schoolroom door is upon the front side of the house, and connected only with the schoolroom. The room is also well lighted, and as its furniture, desks, tables, and forms, remain with it, we will have a comfortable place of worship to enter at once, when the time comes, with little extra expense, which will be a great privilege to our little church in Lerwick, while all the other apartments in the house can be let, with the garden, &c., for what it will bring. Should the schoolroom become too small as a place of worship, there is property at hand whereupon to commence building at once—for quality and situation about the best in town —nor can any one in future build in front, so as to eclipse the light.

Should a Baptist chapel be built in Lerwick, and, of course, a pastor settled over it, then the present house will be an excellent "manse" ready for him, and though I cannot expect to see it, yet I believe such will be the case, and then only can the happy effects of my present emergency be seen and felt to its full extent; hence I could not think of selling any part of the property since we have gotten hold of it. Financially the case stands thus:—The price of the property is £475; we have nett £250 in the bank, which will leave me £225 in debt. And now, my dear friends in our common Lord, you see I am again at your mercy! My former engagements in such enterprises have, I confess, been very *daring*. Five places of worship have been erected in this country, in as many separate parishes, and are now weekly occupied, where not one stone was upon the foundation, and the enlarging of our own place of worship here, which cost over £100, may be called a sixth, and in all those undertakings, no one name ever went to paper for a shilling of the cost of any of them but my own; and though I never had property wherewith to have met any accounts which might have been handed to me in connection with any of those erections, yet every shilling of the expenses of *all* of them was paid in *due time!* But then, in five cases of the six, I travelled among some of you, not only *personally*, but *repeatedly* also, until my liabilities were cancelled; but I cannot be expected to do that now. Being only four months short of eighty years of age, my nerves seem to recoil from the *risk, bustle*, and *fatigue* of a begging journey through far distant countries. But I hope I shall not require to do it. You have liberally responded to my former calls, and as this is the last enterprise of the kind I will be engaged in—and being the first we have attempted in our capital, you will admit the importance of the under taking—I trust to God, and to you under his guiding, that you will not let my gray hairs sink into the grave with the stigma upon them of a debt left behind me, especially in connection with our COMMON MASTER'S CAUSE. I can say no more. I have spoken openly and frankly as if I had been with you in your parlours, in your pulpits, or upon your platforms. With every help I can expect from my own country for twelve months to come, I cannot expect to get through my present trial under *two hundred pounds sterling*, from you, against the 12th November next, the period when the last shilling of the purchase price must be paid. You know, my dear friends, your kind donations can come to me through the post-office, as they have done before. There is a double satisfaction connected with getting money sent through that channel instead of going to the donors' doors to receive it. First, it saves much to the cause to which it is given; and, second, it exhibits the "cheerful giver." Acting upon my present method when soliciting help in enlarging our place of worship here, in 1860, I was delighted by receiving several sums from persons whose names I had never heard before. Some of their donations were very large, even as high as three guineas, and a Mr. Ralph Coats, in Bradford, voluntarily so interested himself in our cause, as to ask and receive from others and send to us £21 15s.

Whatever sums you remit will be acknowledged in *The Freeman* newspaper, and the "Baptist" and "Primitive Church" magazines. I am happy to say that Lerwick has made an honourable commencement in aid of the funds now needed. I drew up a subscription paper for the town, of which a generous brother of the Congregational church there, took charge, and is travelling through it gratuitously, as he has opportunity. George Hay, Esq., headed the list with £3 3s. I understand the amount is now over £19. What Lerwick raises will be printed the same as other gatherings.

Christian Friends,
Your humble brother in Jesus,
SINCLAIR THOMSON.
Spiggie, Dunrossness, Shetland,
18th April, 1864.

BAPTIST SUNDAY SCHOOL UNION.

AN aggregate meeting of the teachers and friends of Particular Baptist Sunday-schools was held at Exeter Hall (Lower Room), on Tuesday, May 10th, 1864. Tea and coffee were provided at half-past five, in a manner highly creditable to the officials. The hall was well filled at the tea meeting, and afterwards was crowded to excess. The attendance of a large number of ministers manifested their earnest sympathy with the movement.

The public meeting commenced at half-past six. Henry Cooper, Esq., the President, occupied the chair.

Mr. GRIFFITH, of Woolwich, gave out the first hymn, commencing—

"Here, gracious God, beneath thy feet."

Mr. MEERES, of Bermondsey, asked the Divine blessing.

The CHAIRMAN, in his opening address, stated that several letters had been received from ministers unable to be present, and referred especially to one from Mr. Stokes, of Manchester, whose absence had been occasioned by an accident, from the effects of which, however, he was recovering. The Chairman briefly explained the objects of the meeting, respecting which he regretted that much misunderstanding prevailed. In commencing a society of this description, it required great wisdom. He took a lively interest in the young, and had an attachment to the old "Union," notwithstanding he differed from it on many points. He was not born a Dissenter, but was one upon principle, and thought that Baptists especially should disseminate their sentiments among the rising generation. He had long been associated with Sunday-schools, and considered it very important that every church should have a school connected with it. The Sunday School Union had been the means of great good, but many of its books contain sentiments entirely opposed to our views, and the Baptists were awaking to a sense of their duty to the rising generation. In many cases, the teaching of the Sunday-school had not been in accordance with the teachings of the pulpit. Hence the great necessity for the establishment of the Baptist Sunday School Union. Glancing at the present condition of the various denominations, he referred especially to the zeal of the Roman Catholic Church. "Give us the rising generation," said they: the old folks might then go on in their own way. He had lately met with an instance in which the Romanists had offered to educate, clothe, and maintain a boy for five years, free of expense, and his parents, regardless of religion, agreed to let him go, thinking it a very good chance. They, as promoters of the Baptist Sunday School Union, wished the children to be taught the same solid truths in which they themselves believed, in their purity and simplicity. He thought that every Christian in the denomination should be interested in this matter, and trusted the society would so expand that, at the end, we should say, "What hath God wrought!" He hoped that this day would long be remembered.

Mr. PALMER, of Homerton, moved the following:—"That believing the doctrines held by Particular Baptists to be identical with the irrevocable teachings of Christ and his apostles, and deploring the prevailing errors of the times, and the natural susceptibility of the human mind to receive them,—this meeting deems it to be the incumbent duty of Particular Baptists to unite for mutual assistance in the instruction of the young." He congratulated the meeting in the name of our honoured Lord, who himself patronised, and to some extent educated little children. The meeting was a very important one. The course now adopted should have been taken half a century ago. The Sunday School Union had done great good, and the Baptist Sunday School Union was not antagonistic to it. The Sunday School Union did not represent any denomination, and we wanted a denominational material. In his opinion, no efficient action could be taken but in a denominational form. It had been said that facts might be believed without doctrines; but a fact without its doctrinal teaching was an inoperative fact. They must have doctrines, and some system as the means of salvation; for what springs are to streams—causes to effects—or the soul to the body,—so doctrine was to the believer. Hence the importance of sound doctrine. The idea of a man believing without doctrine was absurd.

He believed "the doctrines held by Particular Baptists to be identical with the irrevocable teachings of Christ and his apostles." God's method of salvation, and the constitution of a Christian church, would never change. The Particular Baptists, whose views he maintained were in accordance with the New Testament, believed three things with regard to salvation;—first, the sovereignty of Divine grace; secondly, the satisfactory merits of Christ's substitutionary work; and thirdly, the efficiency of the Holy Spirit's operations; and they desired that these truths should be taught in their Sabbath-schools, in contradistinction from the fashionable theology of the day. He thought we had arrived at a very important period. He had long pleaded for a new society in connection with Sunday-schools. He believed that, in many cases, the influence of the Sunday-school upon the church had been the means of their departure from the truth. He had witnessed the unhappy effects of contrary doctrines at anniversary gatherings. He believed that this society would prosper; for although it might have great difficulties to contend with, yet the resources of the Particular Baptists were very great. He had much pleasure in being present at so full a meeting, and hoped that when they next met, they should require the Upper Hall; for the next meeting would not be confined to metropolitan teachers and ministers, but country churches and schools would be represented. They had friends enough and interest enough—they had only to get close enough together and warm one another. They had not been sufficiently united—had not looked kindly enough into each other's faces, nor shaken hands as cordially as they should. The meeting had his best wishes, and he desired God's blessing upon it.

Mr. S. MILNER, of Keppel-street Chapel, briefly seconded the resolution.

Mr. JOHN BLOOMFIELD, of Salem Chapel, Meard's-court, supported the resolution, which was carried unanimously.

The collection was then made, which amounted to upwards of £20.

Mr. J. S. ANDERSON, of Deptford, gave out the second hymn, commencing—

"God of eternal truth and love."

The second resolution was moved by J. THWAITES, Esq., which was as follows:—"That the numerous and important advantages of such a Union of Particular Baptists, suggest the necessity of individual exertion by the teachers of our schools, with a view of urging the claims and extending the influence of the Baptist Sunday School Union." He said there was everything to encourage the society which had been formed, and trusted that the executive committee would consist of earnest, business men. Their teachings must be in accordance with the truth—they must be "instant in season and out of season," and leave with God the result.

Mr. W. HAWKINS, of Trinity Chapel, seconded the resolution.

Mr. PELLS, of Soho Chapel, supported the resolution. He expressed great pleasure in being present, and in seeing so goodly a number of teachers and superintendents there. It had been well said that Sabbath-schools were the backbone of Old England; for he believed that she would not have stood so firmly but for them. Philosophy, arts, sciences—were very useful in their way, but the Sabbath-school was not the place for them. The Bible was the book for the Sabbath-school. The resolution expressed the importance of individual exertion by Particular Baptists. He referred to the frequent perversion of the term "Particular," and was glad to find that the Baptist Sunday School Union consisted only of Particular Strict Communion Baptists. He referred to the Norwich and Ramsgate Chapel cases, as illustrating the distinction which was now made between these terms. This Union was not antagonistic to the Sunday School Union; yet while they were greatly indebted to that institution, there was an urgent necessity for a Strict Baptist Sunday School Union. All sects were now strenuously maintaining their denominational distinctions, yet the Strict Baptists were styled bigots for doing the same thing. He hoped that every Strict Baptist would use his utmost endeavours to support the Baptist Sunday School Union, and, with God's help, he would do his part.

The resolution was carried unanimously.

Mr. Glaskin, of Providence Chapel, Islington, moved the third resolution, viz.—"That this meeting desires to impress upon the churches and Sabbath-schools of the denomination, the importance of prayer for the blessing of the Holy Spirit, 'that they may all be one' in this endeavour to preserve the primitive simplicity of 'the faith once delivered to the saints.'"

Mr. G. Wyard, of Bethesda Chapel, St. Luke's, seconded the resolution, which was put by the Chairman, and carried unanimously.

Mr. Woodard moved, and Mr. Hawkins seconded the fourth resolution, viz.—"That the cordial thanks of this meeting be hereby presented to the President, Henry Cooper, Esq., for his efficient services as chairman."

The resolution was carried unanimously, and briefly aknowledged by the Chairman.

After singing the well-known hymn,

"May the grace of Christ our Saviour,"

the meeting separated.

ASSOCIATIONS.

THE GLAMORGANSHIRE ASSOCIATION AND STRICT BAPTISTS IN ENGLAND.

My dear Brother,—I have enjoyed the great pleasure of being present at the meetings of the Glamorganshire Association of Baptist Churches. Below is a copy of the resolution of sympathy which a meeting of about 200 ministers and messengers, and which afterwards amounted to 300, passed on the first day of the meetings, held on the 21st and 22nd June.

Yours sincerely,
Wm. Norton.

Swansea, 22nd June, 1864.

"Resolved,—That we deeply sympathise with our Particular Baptist brethren in England in their endeavour to sustain the New Testament order of things, and return our hearty thanks to our dear brother, Mr. Norton, for his visit and his instructive address to the conference."

BELIZE, HONDURAS.

The Treasurer of the Baptist Tract Society has received a letter from Belize, Honduras, from which the following is extracted:—

"*June 15th, 1864.*

"Mr. Oliver.

"My dear Brother,—In my last I intimated my having made an effort expressive of our sympathy with the Baptist Tract Society. The condition of the society is brought about doubtless just by churches doing as we have—ever receiving, never giving. I trust this will not be our character in future. The amount sent is £6 2s., which please insert in the "Primitive Church Magazine" thus:—

	£	s.	d.
Baptist Church, Belize, for the debt	4	2	0
Donation from Dr. Leas, the United States Consul, Belize	2	0	0
	£6	2	0

"I still hope to make up the eighty subscribers, which are all of my own congregation except two, to 100. I now beg to be favoured with a grant of tracts and children's books to distribute among the schools.

"Truly yours in Jesus,
"Alexander Henderson."

DEATHS.

On Saturday, June 25th, John, elder son of the Rev. John Howe, of Waterbarn, Stacksteads, aged 10 years and 2 months.

Also, on Lord's Day, July 10th, Samuel, only surviving son of the above, aged 6 years.

The bereaved parents are sustained by the assurance that their loved ones are now "sleeping in Jesus."

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

Collected by Mr. Whitehead.

At Bootle.		£	s.	d.
Richard Johnson, Esq.	S.	1	0	0
Alexander Geddes, Esq	S.	1	0	0
George Golding, Esq.	S.	1	0	0
Mr. Alexander Starkey	S.	0	10	0
John Webster, Esq.	S.	0	10	0
Peter Hope, Esq.	D.	0	10	0
Richard Lyon, Esq.	D.	0	10	0
Mr. Fearnall	D.	0	5	0
Mrs. H. Bullen	D.	0	5	0

At Liverpool.

		£	s.	d.
John Houghton, Esq.	D.	1	0	0
Samuel Cearns, Esq.	S.	1	1	0
John Stevens, Esq	D.	1	1	0
J. G. Brown, Esq.	D.	1	0	0
Aaron Brown, Esq.	D.	0	10	0
E. Mounsey, Esq.	D.	0	10	0
Guy Medley, Esq	D.	0	10	0
Rev. Thomas Dawson	S.	0	10	0
Samuel Vesty, Esq.	D.	0	10	0
Mrs. J. N. Simpson	D.	0	10	0
Peter Edwards, Esq.	D.	0	10	0
Mr. J. Pickford	D.	0	10	0
Rev. S. H. Booth	D.	0	5	0
Mr. William Jones	D.	0	5	0
Mr. Richard White	D.	0	3	0
Mr. E. Bevan	D.	0	2	6
Mrs. Dickens	D.	0	2	6
Mr. A. Marshall	D.	0	2	6
Rev. T. Durant	D.	0	2	6
James Houghton, Esq.	S.	1	0	0
Mr. W. P. Lockhart	S.	0	10	0
Mr. C. Ward	S.	0	10	0
Mr. M. Ion	S.	0	10	0
Mr. W. F. Davies	S.	0	10	0
Miss Rushton	S	0	5	0
John Golding, Esq.	D.	1	0	0
Mrs. Cearns	D.	1	0	0
A. H. Cowie, Esq.	D.	1	0	0
John Stewart, Esq.	D.	1	0	0
Mr. B. Godler	D.	0	10	0
Mr. Thomas Edwards	D.	0	10	0
Mr. B. Edwards	D.	0	10	0
Mr. G. Waterbury	D.	0	10	0
Mr. J. Gaskill	D.	0	10	0
Mr. J. Barker	D.	0	10	0
Mr. John Roberts	D.	0	10	0
Mr. John Bury	D.	0	5	0
Mr. C. Sweeting	D.	0	5	0
Mr. A. Hardwick	D.	0	5	0
Mr. Thomas Rye	D.	0	5	0
Mr. Thomas Howorth	D.	0	5	0
Mr. R. Galloway	D.	0	5	0
Dr. Fletcher	D.	0	5	0
Mr. Thomas Mellor	D.	0	5	0
Mr. J. Griffiths	D.	0	5	0
Mr. F. I. Parke	D.	0	5	0
Mrs. Bruice	D.	0	5	0
Mrs. S. Eaton	D.	0	5	0
Miss E. R. Hammond	D.	0	5	0
Mr. W. Willer	D.	0	5	0
Mr. John Harper	D.	0	5	0
Mr. A. Hodgson	D.	0	2	6
Mr. Thomas S. Bickersteth	D.	0	2	6
Mr. S. Soul	D.	0	2	6
Miss J. Bethell	D.	0	2	6
Mrs. Williams	D.	0	1	0
James Peck, Esq.	D.	1	0	0
Richard Houghton, Esq.	D.	1	0	0
Mrs. Rayner	D.	1	0	0
Misses E. and E. B. Houghton	D.	0	10	0
Dr. Jones	S.	0	10	0
Mr. John Townsend	S.	0	5	0
Mr. H. Drinkwater	S.	0	5	0
Mr. Richard Lewis	S.	0	5	0
Mr. W. B. Bairstow	D.	0	5	0
Mr. Thomas Oocleshead	D.	0	5	0
Mr. J. N. Dicker	D.	0	5	0
Mr. E. Evans	D.	0	5	0
Messrs. Ellis Brothers	D.	0	5	0
Mrs. Felkin	D.	0	5	0
Mr. A. H. Arsnett	D.	0	5	0
Mr. J. Brooksbank	D.	0	5	0
Mr. A. Neilson	D.	0	5	0
Mrs. Taylor	D.	0	5	6
Mr. J. Gibson	D.	0	5	0
Mr. Thomas J. Brown	D.	0	5	0
Mr. William Baddeley	D.	0	5	0
Mr. N. Waters	D.	0	5	0
Mr. John Marlow	D.	0	2	6
Mr. Joseph Davis	D.	0	2	6
Mr. Richard Williams	D.	0	2	6
Mr. William Penney	D.	0	2	6
Mr. W. Green	D.	0	2	6
Mrs. Hobbs	D.	0	2	6
Mrs. Vickers	D.	0	2	6
Mrs. Willey	D.	0	2	6
Dr. Simpson	D.	0	2	6
Mr. J. Oliver	D.	0	2	6
Mr. J. Summers	D.	0	2	6
Mr. John Turner	D.	0	10	0
Mrs. E. Noble and S. T.	D.	0	10	0
Mr. J. M. Dawkins	S.	0	5	0
Mrs. Chiers	D.	0	2	6
Mrs. Taylor	D.	0	2	6
Mrs. Ward	D.	0	2	6
Mr. Samuel Hale	D.	0	2	6

At Southport.

		£	s.	d.
Mr. Benjamin Green	S.	0	5	0
Mr. J. Gresswell	D.	0	5	0
Mrs. H. M. Henry	D.	0	5	0
Rev. John McKechnie	D.	0	5	0
Mr. J. Jefferson	D.	0	2	6
Mr. A. J. Gillett	D.	0	2	6

At St. Helens.

		£	s.	d.
James Shanks, Esq.	S.	1	0	0

By the TREASURER.

		£	s.	d.
Mrs. H. Whitaker, Bacup	S.	0	10	0
H. Cooper, Esq., London	S.	0	10	0
Mrs. Daniel, ,,	S.	0	10	0
Mrs. Daniel, ,,	D.	0	5	0
Mrs. White, ,,	S.	0	10	0
S. Knight, Esq., Ramsgate	S.	0	10	0
William Knight, Esq., Bayswater	S	1	0	0
Rev. W. A. Blake, London	S.	0	10	0
Mr. William Pope, ,,	S.	1	1	0
Mr. T. J. Mac Ritchie, Lewisham	S.	0	10	6
Mr. Briscoe, London	S.	1	1	0
H. Everest, Esq., Rochester	D.	2	0	0

POSTSCRIPT.

IT is with extreme regret that we record the death of the Rev. JOHN PELLS, minister of Soho Chapel, London. He died June 23rd, after an illness of only a few days, at his residence, 9, Tolmer-square, Hampstead-road, leaving a wife and family (with whom especially we deeply sympathise), and a large circle of Christian friends, to mourn their irreparable loss. Our brother was in the 37th year of his age. His end was peace. As a man, as a Christian, and as a minister, Mr. PELLS was loved by all who knew him, and loved most by those who knew him best. We hope our friends will enable us to furnish at some future time a fuller account of so good and useful a servant of our Lord Jesus Christ.

wicked man, from Christian privileges. And the same inconsistency would follow as it regards the conduct of private members. The member of one church, who may have voted last Lord's Day for the exclusion of a transgressor, as "a heathen man and a publican," might meet him next Sabbath at the Lord's table in another church, as a brother in Christ. The discipline of the churches must thus either be turned into a perfect farce, or all the churches where such irregularities occur must cease to have any fellowship with each other whatever. For, I think common sense plainly teaches us that if a man be qualified for the communion of one church, he is qualified for all; and if he be unfit for the fellowship of one, he ought to be received into none.

It is possible, however, that a man may be unjustly excluded from a particular church, and it may be impossible for him to obtain redress from that congregation. In that case he cannot be expected to be satisfied with the judgment of the church that excluded him, and he must, of course, seek relief where he can obtain it. "There are many cases," says Dr. Dwight, "in which individuals are dissatisfied, on reasonable grounds, with the judgment of a church. It is perfectly obvious, that in a debate between two members of the same church the parties may, in many respects, stand on unequal ground. One of them may be ignorant, without family connections, in humble circumstances, and possessed of little or no personal influence. The other may be a person of distinction, opulent, powerfully connected, of superior understanding, of great personal influence, not only in the church, but also in the country at large. As things are in this world, it is impossible that these persons should possess, in any controversy between them, equal advantages. Beyond all this, the *church itself* may be one party, and a poor and powerless member the other. In this case also, it is unnecessary to observe, the individual must labour under every supposable disadvantage to which a righteous cause can be subjected." That such a state of things as is here described is not a mere supposition, but actually corresponds to matters of fact, is, I think, beyond dispute. Even the apostle John complains of Diotrephes, who loved to have the preëminence among the members of a certain congregation—who prated even against the apostles with malicious words—who received not the brethren into fellowship—who forbade those that would receive them,—and who *cast them out of the church.* (3 John 9, 10.) And it is to be feared that men of the same stamp are still to be found in the churches, persons both in office and out of office—who obtain undue influence among the members—plausible hypocrites, who "by good words and fair speeches deceive the simple," and thus succeed in carrying out any measure which they may recommend. Diotrephes would seem to have occupied a high position; probably he was a teacher or doctor of the church; and indeed wherever there is social wrong, Dr. Diotrephes is at the bottom of all the mischief, though he generally manages to put forward his dupes so as to cast the responsibility on them, while he sits behind the scenes himself.

Now, supposing an innocent person to be excluded, under such circumstances, what is to be done? Is he to be sent back for justice to the church that excluded him? Such a direction would only be to tantalize him. It would be very unreasonable to make his accusers his judges. He might as well plead guilty at once. If they have already expelled him from their society on false grounds, he has no reason now to expect more justice than formerly. Such a step would only make bad worse. Ought another church then to receive him without hesitation on his own representation of the case? That would appear equally improper, for though he may be entirely in the right, and they entirely in the wrong, yet the church to which the aggrieved person applies cannot warrantably decide this without an impartial hearing of both sides.

But how is the matter to be investigated? Some have recommended that an affair of this kind should be settled by the ordinary rules of *arbitration*, *i.e.* that each party should choose two arbitrators, both parties pledging themselves to submit to the decision of the four whose judgment is to be binding and final; and that in case of the arbitrators not being agreed, a fifth person shall be called in as umpire to decide the case. Such a mode of proceeding in the kingdom of Christ appears to me to be unreasonable and unscriptural in the highest degree. Worldly property may be arbitrated in this way, because a man may consent for the sake of peace to lose a portion of his property, and yield to a decision in which he may not fully acquiesce; but moral character is not a lawful object of arbitration, for no man ought to consent to lose any portion of his character, or yield to a decision affecting moral truth which may turn out to be false. The man who submits to such a judicatory, places his *conscience* in the hands of the arbitrators, who might possibly come to an iniquitous conclusion against which it would be his solemn duty to remonstrate. I can conceive of a man who might be doubtful about the goodness of his cause accepting such a proposal, because he would have nothing to lose, and might, perhaps, have some chance of gain; but the *man* who knows that he has truth on his side is not likely to risk his character in such a lottery, as it might be exposed to greater hazards than ever. Should he be unfortunate in the choice of one of his arbitrators, he might be adjudged a liar or a thief,* and pledging himself to submit to their judgment as *binding* and *final*, he would, by his own act and deed, shut himself out from the possibility of any further investigation. What a contrast between such a piece of worldly policy and our Lord's rule in Matt. xviii. 15—18. Others have recommended what is called a *select council*, that is, a council mutually chosen by the contending parties, a mode of proceeding which coincides to a certain extent with the former, and is liable to some of the same objections. "This has long appeared to me," says Dr. Dwight, "a judicatory most unhappily constituted. The parties being, of course, such persons as they suppose most likely to favour themselves. If, therefore, they commit a mistake in the choice, the council may be considered as divided in opinion before it assembles; and as furnishing every reason to believe that it will not be less divided afterward. Its proceedings will frequently be marked with strong partialities, and its decisions, if made at all, will not, unfrequently, be those of a bare majority. Coming from different parts of the country, it will have no common rules of proceeding. After its decisions its existence ceases. Its responsibility vanishes with its existence, as does also the sense of its authority. As the members frequently come from a distance, it can have no knowledge concerning those numerous particulars which respect the transactions to be judged of; and the characters, interests, views, and contrivances of those who are immediately concerned. As individuals, these members may, in some instances, have much weight; and in certain circumstances may, by their wisdom and piety, do much good. But all this must arise solely from their personal character. As a council, as a judicatory, they can scarcely have any weight at all; for, as they disappear when the trial is ended, they are forgotten in their united character; and, having no permanent existence, are regarded with no habitual respect, and even with no prejudice in their favour. Very often, also, as they were chosen on partial principles, they are led, of course, to partial decisions, and leave behind them very unhappy opinions concerning ecclesiastical government at large."

Who then is to investigate? The church to which the excommunicant applies? Perhaps it must be so, because, being Independents (as I now suppose them to be), other churches may decline to coöperate with them in the investigation. In that case, on finding the applicant to have been unjustly expelled, it becomes the duty of the church, that has investigated the case, not only to receive the excommunicant, but to withdraw from the fellowship of the excommunicating church. For, while they remain impenitent, they cease to give evidence that they are a church of Christ, and ought not to be acknowledged as such until they repent. They may afterwards become greatly "revived," and boast of extraordinary prosperity; but, as long as Achan remains in the camp, the curse of God rests upon them, and God's command to them is to "repent and do their *first* works." The only satisfactory proof that they can give of revival is *reformation*, and till that be done, nothing is done to purpose. But it may be said, "Are those members who subsequently join their communion, and had no connection with the original offence, to be held chargeable with the sins committed before their admission?" I answer, so long as they are ignorant of these, they are not; but the moment they become aware of them, they are under solemn moral obligation to have the evil removed; and if they cannot persuade the church to put the evil from among them, it becomes their duty to "come out from among them, and be separate." But if it would be the duty of *one* church to separate from another church, it would be the duty of *all* the churches to separate from that church. It would appear to me, therefore, that an investigation should be made, by the common consent of all, for the general satisfaction of the whole communion, and in order that the churches generally may know which party ought to be acknowledged; but we think such an investigation ought not to be conducted in *secret*, and with *closed doors;* but in *open court*, and with the knowledge of *all*. Such an investigation is necessary on many accounts:—

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* Probably the diplomatic wisdom of the arbitrators may suggest the propriety of dividing the blame or exculpating both parties at least as far as possible; and I suppose wherever such a proposal is made, and complied with, some kind of compromise is expected by all parties. But in this piece of worldly wisdom there is no provision made for the ingenuous confession of sin.

1. On the part of the church supposed to have erred—"For, whereas all church-power is for edification, that which is unduly put forth and exercised is rather for destruction; the guilt whereof every church ought to rejoice in being delivered from, especially considering that there is much more evil in *condemning the righteous* than in *acquitting the wicked*, though both of them be an abomination."

2. On the part of the person unjustly excommunicated.—"Every man, by the law of nature, is obliged to undertake the just defence of his own innocency by all lawful ways and means. And, as absolutely the way, means and measures of this defence are left unto a man's own prudence, so there is a rule given unto it,—Wherever the glory of God or the good of his neighbours is concerned. If either of these suffer by his wrong, he is obliged to vindicate his own innocency, nor is at liberty to suffer false imputations to lie upon him. It is in such cases a man's sin not to do so. And in the case under consideration, this can be done only by an address unto other persons for their assistance, according to their interest. An interest of jurisdiction, in civil courts or in churches, in this case there is none. The interest of private persons herein is of compassion, prayer, and private advice; the interest of churches is a cognizance of the cause, with advice and judgment therein. And for persons or churches not to give assistance in this case, according to truth and equity, is their sin."

3. On the part of all the churches in the same communion.—"All men are to consider that wherein the concernment of all doth lie, according to their respective interests. What is the ground and reason why all the members of a church do consider, determine, give their counsel and consent, in the case of any person being cast out of their society? It is warranted by virtue of this rule. They all have communion with such a person, and must all withdraw communion from him, and therefore must consider the reason of his excision or cutting off. Now, a church in its censures doth not eject any one from the enjoyment of ordinances numerically only, that is, in that one society; but specifically, that is, from the ordinances of Christ in all churches. Hence it becomes the concernment of other churches, even as many as the person ejected may seek communion from, and therefore it is to be considered by them with respect unto their own duty of walking towards him. Other churches are not allowed in this case to be merely passive and indifferent, but must make a determination in it. This is evident in supposition of the

injured person offering himself to their communion; for they must reject him or receive him. In both they judge, and therein must take cognizance, by hearing the matter from the church, and so on both sides. And unless this be allowed, no church can, or ought to expect that any other church will reject from communion any whom they reject, merely because they are rejected, unless they suppose their judgment to be absolutely a rule unto any other churches to walk by in their observations of the commands and institutions of Christ. A church may, either causelessly or with just cause, cast out or withdraw communion from such a number of their members as, bearing themselves on their own innocency and right, may continue in a society, and plead that the power, authority, and privilege of the church do abide with them. How, in this case, shall other churches know with which of these societies they may and ought to hold communion, unless they may and ought to examine and consider the causes of the dissension between them? And they may justly, and ought to withhold communion from that party of them, which shall refuse to tender their case unto such consideration."—*See Dr. Owen on the "Administration of Church Censures.*"

A CARDINAL OF THE CHURCH OF ROME ON THE GROWING CORRUPTNESS OF THE CHURCH OF ENGLAND.

CARDINAL WISEMAN, in a pastoral, delivered on what is called Trinity Sunday, referred to the recent judgment of the Privy Council with respect to Essays and Reviews. In his address he said:—

> "What is remarkable indeed is, that it [the judgment] has gone forth as valid, and inconcussible, in spite of assessors impugning it, who belong to the highest order of religious teachers recognised by the State.
>
> "What is the consequence? Why, practically, that henceforth the INSPIRATION of any proposed portion of Holy Scripture may be safely denied within the pale of the national religious Establishment; and thus falls, what has been considered, 'the pillar and groundwork' of its doctrine.
>
> "And so may any one securely deny THAT ETERNAL FIRE OF THE JUDGMENT TO COME, which is more effectual for converting sinners than the reading of God's Word; which terrified Felix in his powerful wickedness, and Simon Magus in his cunning impiety. And, in this way, the great moral ground of divine fear is cut from under the feet of the unrepenting, who may now go on their way rejoicing.
>
> "When we see the foundations of revealed truth thus sapped and abandoned, after a short and ineffectual struggle, by those placed on its walls to defend them, must we not be anxious, and even weep?"

Such is the comment of the head, in England, of the corrupt Church of Rome, upon the growing corruptness of the Church of England.

It is strange, but it is true, that on the fundamental points of the INSPIRATION OF SCRIPTURE, and the ETERNITY OF FUTURE PUNISHMENT, even the Church of Rome has held, and still holds fast, what the Church of England now permits to be denied.

IN THIS ONE RESPECT the Church of England has now become more corrupt in discipline than the Church of Rome. The latter has ADDED to the Scriptures "unwritten traditions" and the "interpretation of the church." It has declared these to have an inspiration *equal* to that of the Scriptures, and has thus, in effect, destroyed the authority of the Scriptures. But it maintains the doctrine that "ALL the books," both of the Old and New Testaments, were given "under the dictation of the Holy Spirit;" and it requires every member of it to receive "as sacred and canonical, all these books, and every part of them." (See the Decrees of the Council of Trent, &c., in "Cramp's Text Book of Popery," pp. 44—50.) Nothing could surpass the evils which have resulted from thus putting the traditions of men upon a level with the Word of God, unless it be the evils of that INFIDELITY which destroys the authority of the

Word of God itself, by denying it to be infallible; which rejects the doctrine that the canonical Scriptures, and every part of them (so far as they have not suffered from the mistakes of those who have transcribed or translated them), are divine. The Church of Rome has ADDED to the divine declaration that those who are not saved shall "go away into EVERLASTING PUNISHMENT," another declaration, which commits even "departed believers" for a time to "purgatory." (Cramp, p. 331.) But the Church of England permits NOW the doctrine of the eternal punishment of the wicked to be itself impugned.

One obvious effect of this new state of things will be TO GIVE THE CHURCH OF ROME GREAT ADVANTAGE in the view of many members of the Church of England.

Another effect will be to permit in future MANY MINISTERS OF THE CHURCH OF ENGLAND TO SPREAD INFIDELITY.

It is to be regretted that even by some Dissenters, including a part of the Baptists, those who deny eternal punishment are received with welcome as fit ministers of Christ. What can be the tendency of such a course, but to destroy belief in the first and fundamental doctrines of the gospel?

WILLIAM NORTON.

EVENING THOUGHTS.

BY THE REV. W. FRITH, BOROUGH GREEN.

How delightful it is to walk amid the decaying foliage of the autumnal season! How many lessons does the "fading leaf" teach the reflective mind! *A few days ago* all was verdant and gay, and the leafy forests cast their deep umbrage and afforded a grateful and refreshing shade to the weary traveller, and reminded one of Him who is as "the shadow of a great rock in a weary land." Now the scorching heats have departed, and the burning dog-days have ceased their raging fervour, and given place to the shortening hours, the cool morning breeze, the cold evening airs. Faint emblem of the life of man! How soon, when he has attained the meridian of life, do the signs of his autumnal days appear! So thought the poet when he said,

"My life's a narrow span,
A short, uncertain day,
And when I reach the age of man,
It soon will pass away."

Those yellow withered leaves, scattered thickly upon the ground, as carried on "the wings of the wind," should remind us that "we all do fade as a leaf;" and a little further reflection upon the declaration of the Spirit in the words of inspiration, will "teach us so to number our days that we may apply our hearts unto wisdom." Oh, it is a good thing when the mind is so sanctified, like the good rector of Weston Flavel, that we can turn each revolving year to some spiritual profit, and render each returning season the means of teaching some wholesome and salutary lesson. One, whose mind was the subject of spiritual illumination beyond any who are now "the light of the world," said, "Day unto day uttereth speech, and night unto night sheweth knowledge." And, surely, if that sentiment be correct—and we cannot doubt it—then what an inducement it gives to reflection. Yet, our reflections require to partake more of the evangelical tone of James Hervey than of the Pantheistic, or the neological tone of Pope's "Universal Prayer," and even some of the sermons and writings of the present age. And there certainly is a danger, if not watchful, of falling unconsciously into that train of thought. Yet this ought not to discourage those who are desirous of improving the seasons. And seeing, at this period, there are so many solemn lessons taught, let the frailty of decaying nature teach the frailty of human life. Let us see, in every falling leaf, in every fading flower, the solemn fact that, while "the grass withereth, and the flower fadeth, *the word of the Lord endureth for ever*." Oh, what a great and unspeakable mercy that is!

"Nature decays, but grace must thrive!"

Let us, then, remember that while the autumnal season loudly proclaims—"Surely the people are grass"—that "Man is as the grass that groweth up, in the morning it flourisheth and groweth up, and in the evening it is cut down and withereth;" yet Revelation comes to us as "a more sure word of prophecy," and more loudly proclaims that, "If the earthly house of this tabernacle were dissolved, we have a house, not made with hands, eternal in the heavens." But this can be affirmed only of those "who have fled for refuge to the hope set before them in the gospel"—to those who have by faith "put off the old man with his deeds, and have put on the new man, that is created in righteousness and true holiness." Oh, this renders our reflections very solemn! For, those who have "passed from death unto life, and have tasted the powers of the world to come," and have "received that righteousness that is of God by faith," will "attain to a better resurrection" than those who "go down to the grave with a lie in their right hand." Thus it is incumbent upon us all to enquire—"Am I prepared to meet my God? Am I resting on Christ alone for my 'wisdom, righteousness, sanctification, and redemption'? If so, he will be 'my resurrection and my life.' And so, while, like the leaves, I fade, and the 'worms destroy this body,' yet 'when Christ, who is my life, shall appear, then shall I also appear with him in glory.'"

Obituary.

MISS SPENCER, OF RAMSGATE.

Miss Mary Spencer, of Ramsgate, so well known as a large contributor to the erection of Cavendish Chapel, Ramsgate, and by her noble efforts to reëstablish in it the divine form of worship for the observance of which it was built, has entered into rest, after a few days' illness. She died about four o'clock on the morning of Thursday, July the 7th. Her end was peaceful and happy. A few hours before her departure a Christian friend said, "What a blessing it is to know that our times are in God's hands!" She said, "I AM PREPARED TO DIE WHEN THE LORD PLEASES. I KNOW IN WHOM I HAVE BELIEVED. MY ONLY TRUST IS IN THE LORD JESUS CHRIST." A few hours afterwards she sweetly fell asleep in Jesus.

It is somewhat remarkable that the day of her death was that on which Mr. Spurgeon preached at the reopening of Cavendish Chapel, after it had been repaired by those who now use it, and do so in opposition to the intention with which it was built.

She was buried at St. Lawrence, near Ramsgate. A funeral sermon was preached for her in the Baptist Chapel, Broadstairs, Kent, on the evening of Sunday, July 17th, from Rev. xiv. 9—13, especially the words, "Blessed are the dead who die in the Lord from henceforth," &c. She had been a member of the church at Broadstairs for twenty years.

She was born on the 5th of July, 1793, and had just completed her 71st year. She was much beloved, and had superior endowments, both natural and by the gift of God's grace. She had a clear mind and sound judgment; was simple, gentle, kindly, and warm-hearted. Her religion was sterling, both in principle and practice. She had property, and used it, with large-hearted generosity, for the glory of God. She had to lament the conduct of others; but was free from all feelings of ill-will towards them. Nor did she regret that she had endeavoured, though in vain, to prevent the misapplication of the funds which her and others had expended on Cavendish Chapel. She was convinced of the great importance of the points at issue; convinced that, notwithstanding the result, it was fit that this effort should have been made; and that, although her efforts, as to her direct aim, were useless, yet God had purposes to be accomplished by her very failure, more important than would have been accomplished by her success.

That suit is now her MONUMENT. It bears record that of the efforts made in her day to arrest the changes which were taking place in many of the baptised churches of Christ in Britain, hers were some of the noblest.

Her own affidavit, made on the 10th day of June, 1861, in that suit, contains an outline of her religious faith, practice, and history. The following are condensed and abbreviated extracts from it.

"I became a Particular Baptist some time in the year 1838, and in the month of November in the same year, I became a member of the church assembling at Beulah Chapel, which was then under the pastorate of the Rev. John Mortlock Daniell. At [that] time the church adhered to the practice of Strict Communion, and continued to do so thenceforth until Beulah Chapel was sold. After I became a member of the church, I was in frequent personal communication with, and was well acquainted with the opinions and sentiments of, the vast majority of the members," and "all such members with whom I had any such communication, adhered, on personal conviction, to the practice of Strict Communion. The church and congregation continued to increase from the time when I became a member of [them]; and notwithstanding a large addition made to the chapel in the year 1837, it was inconveniently crowded. At a church meeting held on the 30th of October, 1839, it was resolved that Beulah Chapel should be sold in pursuance of the powers for that purpose [given in the trust deed, dated] 17th April, 1834, and that the monies to arise from such sale should be applied towards the erection of a new chapel. At the said meeting the continuance of the then existing practice with regard to communion was generally understood to be included in the expression which was used in the course of the meeting, and generally adopted, 'That we were to go into the new chapel as we came out of the old.' To the best of my recollection and belief it was in accordance with the unanimous wish of the church that the practice of Strict Communion, as the same had theretofore been observed, was from thenceforth continued. Early in 1840 a plot of land in Cavendish-street, Ramsgate, was purchased, and a chapel, called Cavendish Chapel, was erected thereon. The cost of erecting it amounted to £4557 15s. 2d. BY FAR THE GREATER PART of the funds wherewith it was built, was raised and provided UPON THE FAITH AND CONDITION THAT STRICT COMMUNION SHOULD BE PRACTISED AND ADHERED TO BY THE CHURCH WHICH SHOULD ASSEMBLE THERE, AND THE MINISTER THEREOF. And, to the best of my belief, the new chapel would not have been built, had not the persons who were principally instrumental in building and establishing the chapel and trust, felt assured that the church would be a Strict Communion church. I myself contributed ON THE FAITH AND UPON THE EXPRESS CONDITION AND UNDERSTANDING THAT THE CHURCH WAS TO BE A STRICT COMMUNION CHURCH. And I would on no account have contributed anything towards the erection of the said chapel had I not been satisfied on that point, my only object having been to secure a place of worship where I and those who agreed with me in doctrine and practice might assemble.

"At a church meeting in August, 1840, it was determined to adopt a deed for Cavendish Chapel to be framed on the basis of [that] of April 17th, 1834, with some slight alterations. From my recollection of what took place at the meeting, I say that it was the general impression amongst the members present at it, that by the adoption of such deed, it would not be lawful under the trusts of such deed, to open the Lord's table to any persons other than baptised believers. Previously to the meeting mentioned, the frame of the intended deed of trust for Cavendish Chapel had been a frequent subject of discussion between the said Mr. Daniell and myself. On one [such] occasion he said to me in the presence of Miss Gold, 'I will insert the word Strict in the deed if you like.' My reply was, 'No, I do not like the word Strict. It is a senseless term. Besides, it is not in the old deed. But, Mr. Daniell, it will be as secure to the Baptists?' meaning to refer, and being understood by Mr. Daniell to refer, to the Particular Baptists, properly so called, practising Strict Communion. Mr. Daniell replied, 'It will be EQUALLY FORCIBLE, but I will insert it if you wish.' Upon this assurance, AND UPON THIS ASSURANCE ONLY, I declined to have the word inserted.

"In the latter end of 1843, or the beginning of 1844, Mr. Daniell took upon himself, without any authority from the church, to celebrate the Lord's supper, on the third Sunday in each month, in Cavendish Chapel, for the express purpose of admitting thereto persons who were not Particular Baptists, or baptised believers. The majority of the members of the church were deeply grieved. Miss Gold, myself, and several other persons, withdrew, and ceased to be members. Miss Gold and myself became members of a church of Particular Baptists at Broadstairs, practising Strict Communion. I have ever since continued to be a member of the said church. My conscience will not allow me to participate in the Lord's supper with unbaptised persons, or to be a member of a church in which Open Communion is practised. In December, 1846, Mr. Daniell restored the order of the church. I have contributed in the whole, for the purposes of the said chapel, a sum exceeding £3200, besides lending the sum of £400."

These statements were supported by like statements in the affidavit of Mr. Mortlock Daniell, in the time of whose pastorship the chapel was built. But he maintained that by the practice which he had introduced "the constitution of the church had never been altered."

The cost of the suit by which Miss Spencer, on behalf of the Strict Baptist founders of the trust, opposed the re-introduction of Free Communion under Mr. Etheridge, involved a further outlay, on account of this chapel, of more than £2000.

From this example a true estimate may be formed of Miss Spencer's Christian integrity, of her holy love and zeal, and of the riches of her liberality in promoting the will of her Redeemer. Those who rise so much above the compromising spirit of the age, are few. Their honour will be the greater when Christ shall come.

W. Norton.

Page for the Young.

THE GOLDEN GATES.

There were two little girls who lived near each other. Dora was good and kind, but Kate was selfish and disagreeable.

Both had heard of a beautiful place, the entrance to which was through "golden gates." Early one morning Kate met Dora, and asked where she was going; and Dora replied:

"To find the beautiful 'golden gates;' and in my basket I have a luncheon, for the way is very long."

Then Kate ran home and said to one of the servants:

"Give me a basket of cake, for I am going to see the 'golden gates;'" but, accustomed only to fretful tones from the little miss, no attention was paid to her request, until screams were heard, and then, to be freed from further annoyance, some cake was given, and one said:

"It would be more comfartable in

this house if Kate should never come back."

Dora, going on, met an aged man, of whom she asked direction to the "golden gates," who said:

"I will tell you; but I am faint and weary. Can you not give me something to eat?"

Dora smiled, and offered him bread and butter, and the old man said:

"The 'golden gates'—the 'golden gates!' the handsomest gates that ever you saw, are on the far side of yonder hill."

Presently she met a little boy crying bitterly, because he was tired and hungry, and when she had refreshed him with a bite from her luncheon basket, she inquired of him the way onward to the "golden gates." And he replied:

"The 'golden gates'—the 'golden gates!' the handsomest gates that ever you saw, are on the near side of this very hill."

Dora smilingly expressed her thanks, and passed on.

Kate, already long delayed, walked rapidly to overtake her friend, but Dora was out of sight.

Soon, she, too, met the aged man, and said:

"Old man, tell me the way to the 'golden gates;' and he replied:

"The 'golden gates'—the 'golden gates!' the handsomest gates that ever you saw, are on the far side of yonder hill."

And then the old man, looking earnestly, said:

"It is a long time since I have seen such nice cake."

But the little maiden scornfully replied, "I want it all myself," and went on.

Being wearied with her walk, she sat down to rest and eat her cake; she was thirsty, and said to herself, "Oh, for some water!"

A voice said, "Over the wall is a spring," and upon looking up, Kate spied a little boy; it was the same with whom Dora had shared her luncheon.

"If you know where there is water, get me some," was the uncourteous speech.

The lad said nothing, but, taking a small tin cup, went to the spring, and returning, offered it to Kate, who drank eagerly, and only deigning to reply, "I'm not used to *tin* cups," turned rudely from him.

The boy looked wistfully at the nice cake, and said, "That must be very good!"

"Yes," said the uncivil girl, "but I shall want it all before I reach the 'golden gates.' Can you tell me where they are?"

With a disappointed look, he replied:

"The 'golden gates'—the 'golden gates!' the handsomest gates that ever you saw, are on the near side of this very hill."

Then Kate walked rapidly on until she saw Dora talking with some one, who said, "This morning you gave food to an aged man and a child; they were my friends. If you wish to enter this enclosure, you have only to say, 'The golden gates, the golden gates! the handsomest gates that ever I saw! open to me.'"

Dora repeated the words, and the gates opened wide. Beautiful flowers filled the air with rarest perfume; trees covered with blossoms were on every side; birds of richest plumage dipped their wings in sparkling fountains, or poured forth sweet songs upon the fragrant air.

So when Kate drew near, she, too, repeated the magic words, but the gates did not open: so she undertook to climb the fence, and tore her clothes badly. She met Dora just as she was leaving, her basket full of choice flowers and gay feathers. She attempted to gather some, but the gardener drew near and said:

"These are for my friends. You denied food to the hungry, and must yourself be disappointed."

Dora called the "golden gates" the entrance to Paradise; but Kate thought the garden a very dismal place.

Will all the small people learn from this story *how* the "golden gates" can be reached? That to find "a paradise" on earth they must be kind and unselfish, and gladly share with others the blessings God has bestowed upon themselves.

Poetry.

THEY SHALL BE MINE.

"They shall be mine." Oh, lay them down to slumber,
Calm in the strong assurance that He gives;
He calls them by their names, he knows their number,
And they shall live as surely as he lives.

"They shall be mine." Upraised from earthly pillows,
Gathered from desert sand, from mountains cold,
Called from the graves beneath old ocean's billows,
Called from each distant land, each scattered fold.

Well might the soul, that wondrous spark of being,
Lit by His breath, who claims it for his own,
Shine in the circle which his love, foreseeing,
Destined to glitter brightest round his throne.

But shall the dust, from earthly dust first taken,
And now long mingled with its native earth,
To life, to beauty, once again awaken?
Thrill with the rapture of a second birth?

"They shall be mine." They, as on earth we knew them,
The lips we kissed, the hands we loved to press,
Only a fuller life be circling through them,
Unfading youth, unchanging holiness.

"They shall be mine." Thought fails, and fancy falters,
Striving to sound, to fathom love divine;
All we know—no time Thy promise alters;
All that we trust—our loved ones shall be thine.

Correspondence.

PASTORS AND LIFE INSURANCE.

To the Editors of the Primitive Church Magazine.

Dear Brethren, — I have often had it on my mind to write to the churches, through our monthly periodicals, on a subject in which they are deeply interested, as well as the individuals on whose behalf I more particularly write; and the late sudden death of brother John Pells, of Soho Chapel, has forced my thoughts on paper. I have no doubt, all churches are doing their best to raise all they can for their pastor, and every nerve is strained in that direction. In fact it may be said of some churches, they are doing more than they are able; while something might doubtless be said on the other side concerning some others; but, on the whole, I think a fair share of merit belongs to all.

While these efforts are being made, there is another matter demands, I think, our serious consideration—When churches are doing their utmost to support their pastor, and are much grieved on account of their inability to do more. It becomes a matter of more earnest and intense grief, when the pastor is taken away by death, and the widow and family are at once plunged into poverty and want. It is a distressing scene, I confess, to me—and I am sure it must be to my brethren—to see the beloved helpmeet of a devoted, earnest pastor, compelled to resort to the wash-tub and the mangle to support the dear little fatherless children thus bereaved of earthly support, as is sometimes the case. And, however affectionate the church may be under the circumstances, the new arrangements to be made will absorb all their resources. But cannot something be done during the lifetime of the pastor to remedy this defect? Let us see.

Life insurance is resorted to by many, and in life provision is made for death; but, alas, among our ministers there are many whose lives are not assured! And it is no fault of theirs, in some instances, that this is not the case. Now, the question I wish to submit to the churches is this, Cannot something be done in this direction? I would advise that the churches take up this matter, and make a point of paying, or assisting in paying, the premiums upon their pastors' policy of insurance. And where not already assured, see that it is done as soon as he settles among them. What an honour—what joy it would be to a Christian church, to be able to put into the hands of a bereaved widow, on the day of death, or at the funeral, a valid life policy for £200. And the world would say, that church is acting in the pure spirit of Christianity, providing for the fatherless and the widow. I know I shall be met by saying there are many societies now in existence for their help, to which we subscribe. True; but how small is the annuity these societies are able to give; while a sum at once, by a life policy, would place the boys in a trade or calling, which would raise them in the scale of society, and provide, through them, for the future maintenance of their loved and loving mother.

Please give this publication, and if in only one instance I should hear that it has been acted on, I shall be thankful.

Yours in Jesus,
Geo. Webb.
Eynsford, July 19th, 1864.

SUNDAY, OR LORD'S DAY.

To the Editors of the Primitive Church Magazine.

Sirs, — The word "Sunday" is frequently used now-a-days, especially by many of our English brethren, for "Sabbath," or "Lord's Day," hence we read, "Sunday school," "Sunday school teacher," "Sunday at Home," &c. Would it not be much better, sirs, to use Scripture language in regard to the sacred day? In Acts xx. 7, and elsewhere, it is called the first day of the week; and the apostle John (Rev. i. 10) says, "I was in the Spirit on the Lord's Day." Would you, or any of your correspondents, give your views on the subject, and oblige

Yours, &c.,
John Sutherland.

Reviews.

Sermons by Henry Ward Beecher. From No. 1 to No. 9. London: J. Heaton and Son.

We love the name and the character of Henry Ward Beecher. His is a soul full of all tender sensibilities and generous instincts. He is emphatically a prince among men, by the splendour of his genius, and the royal virtues of his life. No one who comes under his magic influence can fail to feel its fascinations. We especially honour him for his martyr-like devotion to the cause of the emancipation of the coloured race in his own country and elsewhere. To this noble object he has devoted his mighty powers from the commencement of his public career. He has pursued his course as an Abolitionist at the risk of his life. No perils have ever made him swerve from the path of integrity on this question. We revere his noble consistency in the midst of such general unfaithfulness. His eloquent denunciations of slavery have been terrible as a thunderbolt. His name is one that shall be had in everlasting remembrance by the African race. It is worthy of association with those of our own Clarkson, and Wilberforce, and Buxton, and Sturge, and Knibb.

But we cannot commend these sermons as expositions of the gospel of the grace of God. They are original, eloquent, and brilliant, as literary productions, but miserably defective as Lord's Day discourses on the way to heaven. They are treatises, in many instances, merely on the minor decencies of social life. Some of the the points discussed are *superlatively* little. For example, in the *sermon* (?) on "Let every one of us please his neighbour for his good to edification" (Rom. xv. 2), we find this profoundly *spiritual* passage:—

"VI. This view will give a moral sanction and obligation to all those minor usages of society which tend to take away offence, and make men more pleasant. Many persons say, 'What is the use of salutations? When I meet a lady in the street, why should I raise my hat?' And, by-the-bye, young men, it is worth your while either to salute a lady, or not to The habit of touching your hat is a vulgar habit. It is like, in letter-writing, using 'gent' instead of 'gentleman.' It is a kind of contraction that is indicative of a lack of proper information. It has been the habit of ages to uncover in the presence of superiors, in the presence of royalty, in the presence of the priesthood; and woman has been complimented as being among those before whom a man should uncover. Now, if you choose to avail yourselves of that courtesy, uncover in saluting ladies; but touch your hat and go on, if you do not know what good breeding is! 'But,' says a man, 'why should I do either? It does not do any good, either to me or to them. It wears out my beaver, and is a disagreeable thing anyhow.'"

Is this the stuff that is to be addressed to souls hungering for the bread of life? Can this, by any stretch of the application of words, be called "preaching the gospel"? God forbid that the pulpits of this country should ever be lowered to such a miserable theological level!

Mr. Beecher is sometimes merry and jocular in the pulpit, and is so on principle. Thus he reasons:—

"But such is the state, such is the heathenism, of public opinion, that where a man uses his conscience to urge truth, people think it is all right; that where a man uses his reason for the purpose of enforcing truth, people think that is all right; but that where a man uses mirthfulness, that divinely created faculty which was to illustrate truth, and make it acceptable, to illumine the disposition, and to twine like vines about the sterner feelings of our nature, people think it is not right. Especially where it is done in church on Sunday, everybody is shocked, and says, 'What sacrilege! that man made his congregation laugh during religious service!' Men say, 'Christ never laughed; he often cried, but he never laughed.' How do you know? Will you find the text in which it is declared that Christ never laughed? 'Oh,' they say, 'it is not declared that he did not, but it is not recorded that he did.' It is not recorded that he sneezed, or coughed; but I suppose he did both. The New Testament does not undertake to record everything that Christ did. John says of the most important things which Christ did, that if they were written, the world would not contain the books that they would fill. And to say that there never was an inspiration that brought smiles to the face of Christ, is to say that he was not divine. For, do you believe that God ever swept his hands across the chords of the soul without touching wit and humour? *I* do not believe it. I believe there is a sacred mission of beneficence, and purity, and pleasure, which mirthfulness is set apart to perform. And so far from men being at fault for using it, they are at fault for not educating it and using it discreetly. And it is much more in accordance with Christian duty to use it aright than to hide it. There is many and many a man who thinks that he is a good man because he has taken this talent, and put it right in the middle of a napkin, and folded it up carefully, and refused to let it shine out. And when, having carried it thus through life, he goes to God, and says, 'Here is the talent that you gave me, in a napkin,' God will say to him, 'I gave you that talent to make you a happiness-maker; I gave it to you that as a light you might make it shine forth, and cheer your fellow-men; but you have hid it, and now you have brought the nasty thing to me!'—for a talent that is not used, rots and stinks. And there is not one of all the mental faculties that was not put in you for the using, that it might be saved from corruption. You are bound to use wit and humour; and if there is any better place and any better time for using them than in the service of God, and in the church, and on Sunday, I would like to know that place and that time."

Of sound instruction in the way of salvation, these so-called sermons are almost entirely destitute. Hints may be gathered from them that will grace the lecture hall of a literary institute, but we fervently hope that our rising ministry will never be tempted to take these effusions as models of pulpit eloquence. It will be a sad day for vital godliness when the staple of our Lord's Day sermons are discussions of such topics as the right way to salute a lady in the street! We write these strictures most reluctantly, but fidelity compels. We close by giving our readers in full Mr. Beecher's eloquent peroration to the sermon on "The man with the unclean spirit" (Mark v. 1—20):—

"3. An eminent illustration of this whole narrative exists in the dealings of God with this people. The whole nation has been in the condition of that poor, miserable wretch. It has been possessed, not by a devil, but by a legion of them. We have had a whole legion of devils in this nation. And they have led us through pretty nearly the same awful career that he was led through. Ever since slavery has infested this people, sat upon its brain, domineered over its heart, and held control of its government, the nation has been wandering night and day, cutting itself, rending its clothes, and breaking all the restraints and chains of decency, and propriety, and right, and justice; and the whole community have suffered. But it has pleased God in his providence to pass by this way; and he has rebuked the unclean spirit, and commanded it to come out of us: and it has obeyed; and slavery, if it is not dead, at least has come out from this government, and has come out of this people; and it has evidently gone into the two thousand swine that yet remain between our lines and the Gulf; and, from appearances, they seem likely to run violently down a steep place into the sea, and to be drowned!

"Can there be a more sublime spectacle than a nation that is being disenthralled from this demon of slavery? Can you imagine anything more noble to one that is penetrated with the truth of the gospel, than the spectacle of four millions of men groping their way toward the rising light of liberty? Some men look upon these Africans only as compared with us, and say that they are an inferior race; that they are beneath us; and that it would never be possible to bring them to industry, and culture, and self-care, and to make them equal to us. I do not care whether they can be made equal to us or not. It is of little consequence whether a man is of a higher or of a lower class. A man is not to be judged by his position in society. The question is simply this: Is he a rational being? Is he a free agent? Is he accountable? Is he immortal? Has he the ordinary motives of thrift? Is he tending toward a home of immortality and glory in the world to come? That is the question: not whether he is inferior to us or not; but whether he has before him a sublime destiny, which entitles him to the same consideration which is due to any other of God's creatures. It does not hurt you if another man knows more than you do, or is superior to you in other respects. There are many men who are richer than I am, and will be till the screws go into my coffin; but I do not envy them. There are thousands of men who are my superiors in intelligence, and administrative force, and skill; but I am content. I know my rank and position, and I do not feel that I am hurt because it is lower than the rank and position of some others. And if these poor Africans are at the bottom of society, and if they are to abide there by reason of their inferiority, yet, since they are children of God, they are entitled to the rights of manhood; and that what belongs to man, by reason of his divine sonship, shall be accorded to them, is all we ask. But this they have been denied. They have been denied the right of manhood; and that, not in the sneering infidelity of the individual, but by the formal enactments of law itself. By the statutes of the Slave States they are denied the very name of men; and by the construction of the courts of the Slave States they are denied the attributes of manhood, and are declared to be, to all intents and purposes, cattle. Is it not a sight that should inspire every heart with joy and gladness to see four million men finding their way toward manhood? And when we, filled with gratitude, are rejoicing to behold the realisation of the promises of the gospel, and to see the poor and unfriended African redeemed and brought out into the light of liberty, what must be that man's inferior condition, who sits by carping, and ridiculing, and saying, 'You have got nigger-on-the-brain;' or, 'You are carried away with this everlasting negropholism'? Let them that can see nothing but the loss of swine in the restoration of man ridicule me when I rejoice at the wonderful dealings of God with this people, which are scarcely less a miracle than that which occurred in the healing of this man. I am not ashamed to say that, during my lifetime, or during the lifetime of nations, there has not been an event more full of good, more auspicious with hope for the future, more significant of the advance of purity toward millennial glory, than the spectacle of four million men sitting at the feet of Liberty, clothed and in their right minds.

"But there is the other side of the spectacle, too. As they that heard of the dealings of Christ with this man besought him to depart out of their land, on account of the swine, so we have a large number of conservative persons among us, who, in looking upon the condition of this nation, have great fear on account of the various destruction that takes place for the salvation of the country. In the first place, they are exceedingly troubled in regard to the destruction of the Constitution. To be sure, four million men have resurrection; four million men are touched with the light of the rising glory of liberty; but that is nothing. It is the breaking of the Constitution that they think of. An owl sits in a tree to see an eagle hatch its egg, and by and by, when the shell is cracked to let the young eagle out, the owl hoots, 'Spoiling, *spoiling*, SPOILING the shell!' What is the shell to the eagle that is inside of it? and what is the Constitution but the shell of the spirit of liberty? It was ordained for liberty; and when it is broken, that the eagle, liberty, may come forth, the owls hoot! They know the shell, but they do not know the eagle!

"These persons are wailing the subsidence of industry. Yes, there is a temporary subsidence of industry throughout the Southern part of this land. They are wailing the burden of debt that is imposed on the nation. Yes, there is a great burden of debt imposed on the nation. But, after all, if I had been possessed with the devil, I would rather suffer everything on earth, and get him cast out, than have everything on earth and have to carry him. But there is a difference of opinion on this subject. Many think a nation with a devil in it and prosperity, is better than a nation with the devil cast out and some trouble endured for the sake of having him cast out. I myself profess that, for the sake of having this nation free, there can be no price too great, no suffering too much. But, after all, what is our suffering compared with the sufferings of those whose hidden sorrows have for half a century gone up before God? Think of the mother's broken heart, of the old patriarch's tears, and of the worse than unutterable anguish of those who were sacrificed for their beauty to the lusts of their oppressors! Think of the complications of sufferings of those that have been dumb, and that have had none to speak for them. I tell you, the sufferings that this nation is going through now are not only atonements for sufferings that have for years gone up before God, but they are the remedies of suffering. You are purchasing redemption, if not for yourselves, for the slaves. But you *are* purchasing it for yourselves. And you see, by the mischiefs that are caused by setting this nation free, what would have been its condition if the work had been delayed a little longer. In thirty years more the monstrous brood of devils would have gone on multiplying, which would then have had to be cast out; and it would have rent the life of the nation far more sorely than it is now being rent. We should have been a dishevelled and destroyed people. But now we have life enough to bear the strain occasioned by emancipation. And, though for the present there is a seeming waste of industry, after all, a good work is being accomplished. A man has a fine crop of clover on his ground, and he goes some June morning, and he turns it over, root, top, and all; and men say, 'Oh, what a waste of forage!' But when he sows the next crop, its abundance shows that what he did was the most economical thing he could have done. Now, I tell you it is well to turn over industry, and manure for a better industry; and free labour for the next fifty years will pay back dollar for dollar, principal and interest, of the monstrous debt of this war. I had the privilege recently of talking about that thing with a gentleman from Texas, whose judgment in such matters can be relied upon, and he said that, without a question, the industry of free labour would more than make up in half a century for all the industry that had been interrupted in the South, and for the whole tax upon the nation. I tell you, when you consider what the effect of slavery has been upon the elements of justice, humanity, and religion, among its people; when you consider that it has struck down the whole Southern church, that it has apostatized the whole Southern ministry, and that it has perverted, corrupted, and changed the political doctrines of the whole Southern States—when you consider these things, and in the light of them look at the future of this Government, emancipation from the evils to which we were and would be subjected, though two were to fall for every one that will fall now, and though two dollars were to be spent where one will be spent now, would be an emancipation most cheap.

"Do not, then, be of those who sit and mourn over cotton, and mourn over commerce, and mourn over the destruction of men and the fracture of the Constitution, but who have no heart for manhood, who do not care what becomes of the poor and the outcast, who have no concern for their kind, and who, though, if a fellow-man was restored to his right mind, would not think that anything, would, if the swine were drowned, bitterly lament their destruction.

"There are two classes of men that go before Christ in his providence. In this great wonder-working age, when there sit at the feet of liberty four millions of men, one of these classes sympathises with manhood, and the other sympathises with swinehood! I do not belong to this latter party. I go with those who say that anything is cheap which lifts the average of human life; that anything is tolerable which raises men above animal nature and corrupt passions, that carries men toward humanity and justice and purity. I go with those who love liberty—and that one word *liberty* is the comprehensive and generic term that signifies regenerated manhood. It is the symbol of that nobler liberty by which Christ makes his people free. Liberty means divinely reconstructed manhood.

"It has been a sorry time. I have had my own fears, and borne my own anxieties, and carried my own burdens on this subject. God is my witness, that more than my meat or drink, and more than my own household, has this dear and noble country been to me. I have suffered much on her account. I have endured the cross in her behalf. But, after all, God is strengthening me by the cross; and my faith is becoming clearer and stronger. I see the day of her deliverance. I believe that the Christ that has come with us for three years will go with us for the year that is before us.

"Now, on the eve, again, of the shock of battle, let me say to you, Christian brethren, do not look on the visible side. Do not stop to count the number of those that are slain and wounded, as if that was the history. That is the accident, that is the mere external shell. Look inside of that, to the progress of right ideas; to the progress of right feeling; to the progress of the kingdom of Christ, which is Purity, Justice, Truth, Love. That is advancing, and it will advance. And then God will say to this nation, 'Go, declare what the Lord has done for you.' And when we, regenerated, bear witness to the nations of the world as to the power of liberty and self-government on such achievements as these, and, standing upon them as upon a noble and immortal pulpit, preach the gospel of liberty, you may depend upon it, it will be a pentecostal period. There will be revivals of religion all over the land. And other peoples will catch the inspiration. There is to be an enthusiasm, a fanaticism, if you will, for liberty on the globe. And we, with the silver trumpet to our lips, are to lead the nations into this coming conflict. The day of the Lord is at hand. Even so, Lord Jesus, come quickly."

Some people have called Henry Ward Beecher the Spurgeon of America, but the comparison is simply absurd. In genius, in eloquence, in originality, and in moral courage, Mr. Beecher may be Mr. Spurgeon's equal, but in all that constitutes the distinctive greatness and usefulness of the evangelical preacher, Mr. Beecher is vastly inferior to Mr. Spurgeon. As expositions of the peculiar principles of the gospel of Christ, half a dozen of Mr. Spurgeon's sermons are worth a thousand of the great American orator's.

Address delivered at the Annual Session of the Baptist Union, April 25th, 1864. By the Rev. J. P. MURSELL, Leicester. London: J. Heaton and Son.

WE are glad to see this admirable address published in a separate form. It was our privilege to hear it delivered, and we shall not soon forget the effect it produced. Baptists, and Dissenters generally, may learn much from its judicious counsels. It should be circulated by tens of thousands. It may be read with advantage by all unprejudiced "Churchmen."

The Shorter Assembly's Catechism, Translated into Hebrew. By Henry Shiel McKee, D.D., LL.D. Dublin: Augus Murray & Co. London: Hamilton, Adams, and Co.

This is a literary curiosity! "The Shorter Assembly's Catechism," done into good idiomatic Hebrew, for the use of Israelitish converts, in the East and in Germany! The author of the translation is a humble minister in the Irish Presbyterian Church. He is evidently an expert Hebrew scholar, and were he in the Episcopal Church would stand a good chance of a bishopric. But he is a genuine and devoted son of the kirk, and prefers his humble manse in Killycany. We honour his scholarship, and his devotion to his conscientious views.

Thoughts on Christian Childhood. By Samuel G. Green, B.A. Pp. 34. London: Elliot Stock.

This little work is full of wise thoughts on piety in childhood. It is addressed specially to teachers and parents, both of whom will find it eminently useful and suggestive. It will make a very suitable present to young and anxious mothers. The style is, like that of all the respected author's productions, chaste and refined, and the sentiments are Scriptural and edifying.

Little Jimmie; or, The Plucked Flower. By Mary Ann Bayfield. Second Edition. Pp. 48. London: Elliot Stock.

This is a most interesting memoir of a child who fell asleep in Jesus, aged 12 years and 3 months. He was an invalid for upwards of seven years, and finally died of consumption. He was evidently brought to the Lord by grace, and died rejoicing in the prospect of heaven. The style of the memoir is simple and unpretentious, as the life of a child should be.

A Concise View of the Principal Points of Difference between Hyper Calvinists, Armenians, and Moderate Calvinists. By the Rev. T. D. Reynolds. Pp. 23. London: Elliot Stock.

The author's own views are clearly *very, very,* moderately Calvinistic. Still the manual will be useful in the way of information.

A Lost Sheep of the House of Israel brought into the Fold of Christ. A Fact. By C. Elven Pp. 4. Baptist Tract Society.

A most touching narrative, and specially suited for circulation among the seed of Abraham.

What saith the Scripture as to Baptism? By J. C. B. Pp. 4. Baptist Tract Society.

A synoptical view of all the passages of Scripture relating to baptism, furnishing valuable help to all seekers of the truth on that question.

Our Own Magazine. By the Rev. T. W. Medhurst, Glasgow. Glasgow: R. Forrester.

Another proof of the untiring energy and industry of our brother Medhurst. This number is devoted specially to the claims of China as a mission field.

The Chamois; a Swiss Tale. By Violet. Pp. 31. London: Elliot Stock.

A sweet little story for children. It would make an admirable reward book in Sunday schools.

If thou art not born again, all thy reformation is naught. Thou hast shut the door, but the thief is still in the house.—*Boston.*

Let us learn to run up all the mercies we are partakers of to the proper spring—"who loved me, and gave himself for me."—*Owen.*

Infancy, like the spring, is the time to sow the seed; which first blossoms, then comes to full maturity, and at last decays.

To learn humility, we should be often looking at those who excel us; but to learn contentment, we should often be looking at those below us.

Intelligence.

SWEDEN.

Mr. A. Wiberg is now on a visit to America. In a letter of July 5th, 1864, to a friend in England, he says:—"The cause of Christ has been steadily progressing in Sweden. During the past year, 840 were added by baptism throughout Sweden, and we numbered at the close of the year 170 churches, with 6,192 communicants. In Stockholm the church numbered 331. The want of a meeting-house has brought me over to this country, where I shall probably remain till next summer. My address is 530, Arch-street, Philadelphia, care of the Rev. B. Griffith."

LERWICK CHAPEL CASE.

In response to the Appeal of the late Rev. Sinclair Thompson, Dunrossness, Shetland, the following contributions have been received in aid of the purchase of a Baptist Chapel in Lerwick:—

	£	s.	d.
Mr. W. S. Cumming, London	1	0	0
Mr. Hilcroft, London	5	0	0
William Rouse, Esq., Chudleigh	1	0	0
Collected by Andrew Gibb, Esq., Paisley	7	0	0
Collected by Mr. Ralph Coates, Bradford	5	0	0
Mrs. Margaret Haldane, Edinburgh	2	0	0
Mr. Rutherford Haldane	1	0	0
Robert Haldane, Esq.	2	0	0
Mr. Briden Londison	1	0	0

The purchase price of the property, all of which requires to be paid on the 12th of November, is £475, of which sum we have on hand and expect to raise in Shetland £305, which will leave us still £170 short. We also require to pave in front of the chapel, at an estimated cost of £40.

As this, the last undertaking of our dear departed brother, is the only one which he has left under any claims, we hope his friends, and the friends of Jesus everywhere, will help us now, as they helped him formerly, in paying this off in due course.

The case is recommended by the Baptist Association of Caithness, Orkney, and Shetland.

Contributions will be thankfully received and acknowledged by the Rev. John Stock, Baptist minister, Devonport; or by Mr. G. Henderson, merchant, Dunrossness, Shetland, who is trustee on behalf of Mr. Thompson's estate, and treasurer for the Baptist church, Dunrossness.

Robert Russell, } *Trustees.*
Gavin Henry. }

Lerwick, August 10th, 1864.

ASSOCIATIONS.

The following information respecting several of our Denominational Associations, gathered mostly from the reports published in *The Freeman*, may be acceptable to some of our readers.—Eds.

Bristol.—The statistics show an increase by baptism in twenty-five reporting churches of 143, and a clear increase of 50.

Cornwall.—The increase during the year is but small; the letters of the Associated Churches, however, were marked by a spirit very hopeful for the future.

Glamorgan and Carmarthan (English).—The following, amongst other resolutions, was passed:—"That the churches of this association be recommended to hold special meetings for the purpose of taking into prayerful consideration the small increase throughout the denomination during the past year." The meetings were to commence on Monday evening, July 25th.

Gloucestershire.—The increase of members is smaller than for some years.

Herts and Beds.—The increase is somewhat smaller than usual, but there are many indications that the churches are active and hopeful.

Lancashire and Cheshire.—There are forty-eight churches in this association; total number of members, 6415; clear increase during past year, 228.

Leicestershire.—This association comprises thirteen churches, with a total membership of 1560. The clear increase during the past year was 72.

MIDLAND.—The increase of the past year is fully twenty-five per cent more than the gross, and over thirty per cent more than the clear increase of the year previous.

NORTHAMPTONSHIRE. — A decrease in the number of members is reported.

NORTHERN.—The increase was less during the past year than it has been for the last three or four years.

OXFORDSHIRE. — There has been during the year a decrease of twenty-seven members. The report adds, "Notwithstanding this decrease, the churches appear to be active, vigorous, and hopeful."

PEMBROKE. — The secretary, after reading the statistics for the year, said that the progress of the denomination in this district, compared with years past, presented a sad diminution; and urged upon the conference the necessity of awakening into a spirit of earnest prayer for divine influence in the churches. The appeal was received with profound interest by all who were present.

SHROPSHIRE. — The additions are fewer than they have been known to be for a great number of years.

SOUTHERN. — Increase more than double what it was last year.

SUFFOLK AND NORFOLK HOME MISSIONARY UNION. — This union comprises eighteen churches; 121 have been added to them by baptism during the past year; the clear increase is 87. Nearly a hundred pounds were raised last year for Home Missionary purposes. There are seven churches in the union that receive pecuniary aid.

WESTERN. — The letters from the churches of this association were almost all of a cheering character. The clear increase was more than double that of the previous year, besides being more generally diffused.

WILTS AND EAST SOMERSETSHIRE. —The report states that the letters from the churches were not on the whole of a very cheering character, several having received no addition during the past year, and the losses by death and removal having been very heavy. It is gratifying to be able to add that some of the churches are prosperous, and others speak hopefully of future prospects.

WORCESTERSHIRE. — The letters, though not reporting a large increase, were of a very cheering character, and some of them very encouraging.

O LORD, REVIVE THY WORK!

ANNIVERSARIES.

BRAMLEY.—The fifty-sixth anniversary of the Baptist Chapel, Bramley, was held on June 19th, when two sermons were preached by the Rev. T. Dawson, of Liverpool. The collections amounted to £60.

CLUB MOOR, NEAR LIVERPOOL.—BAPTIST PREACHING STATION.—The second anniversary of the opening of this station took place on Wednesday, the 20th of July. The attendance at the tea meeting was so great that it was found necessary to have two parties, one after the other. After tea, the friends adjourned to a field at the back of the meeting-house, where a meeting was held (there not being sufficient room in the house). Mr. W. H. Lockhart was voted to the chair. After singing the 211th hymn, and prayer by the Rev. T. Durant, the report was read by Mr. George Worrall. The meeting was then addressed by the Rev. J. Turner, of the Old Swan, from Mr. Spurgeon's College; the Rev. T. Durant, Liverpool; Messrs. B. Anderton, J. R. Rennison, M. A. Davey, and W. H. Lockhart. The meeting, which was a very happy one, after singing and prayer, then broke up, each feeling "it was good to be there."

ZION CHAPEL, BACUP.—On Lord's Day, July 17th, two sermons were preached on behalf of the Sunday school, in the above place of worship, by the Rev. E. Parker, of Farsley, near Leeds. The congregations were large, and the collections amounted to £44 11s.

ORCHARD HILL CHAPEL, WATERBARN.—On Lord's Day, July 31st, the annual services in aid of the Sunday school connected with this place were held. In the morning, an address was delivered to scholars, parents, &c., by the Rev. J. Hargreaves, of Waterfoot. In the afternoon and evening, sermons were preached by the Rev. H. Hall, of Bacup, and the Rev, John Howe, resident minister. Notwithstanding the very unfavourable state of the weather, the congregations were tolerably good, and the collections realised upwards of £43.

Millgate, near Bacup.—On Lord's Day, August 14th, two sermons were preached by the Rev. J. G. Hall, of Rochdale, when collections amounting to £15 were made in aid of the Sabbath school.

BAPTISMS.

Borough Green.—On Lord's Day, May 1st, Mr. Frith baptised two believers, a man and his wife, in the name of the Holy Trinity.

Farsley.—July 3rd, eleven; August 7th, eleven; by Mr. Parker.

Hill Cliff.—On Sunday, July 3rd, three candidates were baptised by Mr. Kenworthy in a stream of water in the vicinity, after a discourse on Baptism at the water side. One of them is a preacher and class-leader of the Methodist Free Church, and still remains in connection with that denomination. Another recently received the rite of confirmation at the hands of the bishop. The third was from a Pædobaptist congregation in Warrington, and had to undergo some persecution in following her Saviour in his ordinance. The two latter received the right hand of fellowship, and were received into the communion of the church here the same day. May the Lord incline many more to "go and do likewise."—*A Baptist.*

King-street, Wigan.—June 26th, two; by Mr. Franklin.

Meadowside, Dundee.—On Lord's Day morning, July 10th, one male believer was baptised; and in the afternoon, Mr. Oncken, of Hamburg, delivered a very interesting discourse on his evangelistic labours in Germany.

Treherbert, Glamorganshire.—August 7th, two; by Mr. William Jenkins.

DEATHS.

On Friday, August 6th, Mr. Jesse Sutcliffe, of Farsley, in the 46th year of his age.

On Sunday, August 21st, Mrs. S. Hollings, of Farsley, in the 66th year of her age.

Both of the above were for many years consistent members of the Baptist church, Farsley. Their end was peace.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

		£	s.	d.
Hill Cliff Auxiliary, by Mr. J. Kenworthy	S.	0	10	0
Collection at St. Helens, by the Rev. F. J. Greening		1	0	0
Mr. Briscoe, London	S.	1	1	0
Collected at Wigan.				
Mr. Robert Leach		0	5	0
Messrs. J. and W. Holland		0	5	0
Miss Peck		0	2	6
Miss Ancroff		0	2	6
Mr. E. Ambrose		0	2	6
Mr. John Topping		0	2	6
Mrs. Crook		0	2	6
At Wilmot-street, Manchester.				
Rev. W. Gatenby	S.	0	5	0
Mr. Benjamin Prout	S.	1	0	0
Mr. A. Saunders	S.	0	10	0
Mr. Henry Maden	S.	0	10	0
Widow Saunders	S.	0	5	0
Miss Roberts	S.	0	5	0
Mr. H. Whitehurst	S.	0	5	0
Mrs. Dawson	D.	0	2	6
Manchester.				
G. F. Fisher, Esq.	S.	1	0	0
Mr. John Derbyshire	D.	0	10	0
Mr. John Bury	S.	0	5	0
Mr. Jones	S.	0	5	0
Mr. John Thornley	D.	0	5	0
Mr. James Entwistle	D.	0	5	0
Mr. A. Porter	D.	0	5	0
Mr. Robert Spencer	D.	0	2	6
Mr. Robert Peat	D.	0	2	6
Mr. Nettleton	D.	0	2	6
Mr. D. Hallott	D.	0	2	6
Miss Hague	D.	0	2	6
Mrs. A. Sykes	D.	0	2	6
Mr. Handforth	D.	0	1	0
Mr. G. T. D. Dawson	S.	0	10	0
Mr. James Ruston	S.	0	10	0
Mr. Henry Dunckley	D.	0	10	0
Mr. James Houldsworth	D.	0	10	0
Rev. S. A. Smith	S.	0	5	0
Mr. T. Bumstead	S.	0	5	0
Mr. T. Sargeant	D.	0	5	0
Mr. Fielding Hodson	D.	0	5	0
Mr. T. Carson	D.	0	5	0
Mr. J. Sykes	D.	0	5	0
Mr. John Ralph	D.	0	5	0
Mr. L. Kay	D.	0	5	0
Mr. S. Jones	D.	0	2	6
Mr. P. Bury	D.	0	2	6
Mr. R. Farnworth	D.	0	2	6
Mr. Thomas Alker	D.	0	2	6
Mr. Richard Alker	D.	0	2	6